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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

TORONTO, ONTARIO, FR[illegible] 19, 1960 THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

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Our Hollywood Reporter In Las Vegas (Page 5)

JEWISH M.P. IN BRITISH PARLIAMENT DEMANDS DEBATE ON MISUSE OF TERM "JEW" BY THE ENGLISH POLICE

Commentary

By M. J. Nurenberger

MOROCCO: ITS POSITION VIS-A-VIS THE JEWISH PEOPLE.— CONCERN OVER THE FUTURE.— THE ROLE OF THE SULTAN.— PLAIN TALK.

A few years before Morocco achieved its political independence from France, I had an opportunity of visiting that country. Of course, at that time, I made a special effort to study the Jewish problem there. I also discussed with Arab and Berber intellectuals the eventual position of the Jewish minority, several hundred thousand strong, in a sovereign Morocco. I was impressed by the number of Jewish intellectuals active in the Moroccan independence movement. They were convinced that, in a free and independent Morocco, the Jewish community would achieve the stature of real equality.

* * * *

That was the period of pre-independence. We were discussing the past of Moroccan Jewry. I remember mentioning the fact that Jewish history in Morocco **is older** than Arab history there. For everyone conversant with our Rabbinical literature knows the names of the illustrious teachers from Morocco who have influenced forever the responsa literature and other branches of post-talmudic commentaries.

* * * *

The fact is, however, that in the last years preceding independence the native-born Moroccan Jews had a hard time in the courts under the authority of the Sultan. There were "two kinds of justice" in the French colonial empire: **one** for the Europeans; **one** for the natives. Thus European Jews at that time were under the protection of the French and enjoyed full freedom while the native born were under the jurisdiction of the Sultan and were deprived of most of the basic human rights. They were the slaves of slaves — and felt it.

* * * *

All this we discussed in Rabat and Casablanca. But my friends and interlocutors were young and enthusiastic — and naive. They were passionately involved in the battle for a free Morocco. Whether Arabs, Berbers or Jews, they were convinced that the inequality between the native quarters, the mistrust between the Arab **Medina** and the Jewish **Mellah,** would disappear with the last vestiges of colonial rule. Many put their trust in the man who is now the Sultan of Morocco.

* * *

It cannot be denied that in Morocco today there still is a group of Arab intellectuals who are sympathetic to the Jews. Until recently, Jews served as cabinet minister. But, there too, the number of those who dare speak up on behalf of justice and equality diminishes as time goes by. The Nasser terror has engulfed the **Maghreb,** as Arab North-West Africa is called. Even the Sultan who, according to reliable information, is reluctant to apply in Morocco the ugly features of Egyptian dictatorship, is not showing enough courage and does not manifest as overtly as expected his opposition and his resistance to the Arab League malady. In fact, officially Morocco has become a member of the Arab League. Its government does not abide by the pledge solemnly taken prior to independence that Morocco would not follow the Arab League pattern as far as their Jewish citizens are concerned; that Jews would

(Continued On Page Eight)

Target $2,000,000

John Devor To Head 1960 Toronto Israel Bonds Drive

One of Toronto's most distinguished community leaders, and an active devotee of Zionist work since his youth, John R. Devor has been appointed Chairman of Toronto's 1960 Israel Bond Campaign.

The announcement was made by Morris Kaufman, Toronto Chairman pro tem of the Israel Bond Committee, who hailed Mr. Devor as "the perfect man to carry on the Israel Bond leadership in Toronto, which has made this community one of the outstanding Israel Bond cities in the world."

A BOND FOR EACH FAMILY

Target this year for Toronto is $2,000,000.

In accepting the Campaign chairmanship, Mr. Devor set his committee's goal: "Every Jewish family a bond buyer this year."

Twice a visitor to Israel, Mr. Devor is acquainted at first hand with the problem's confronting the new state. On his most recent visit — in the summer of 1959 — Mr. Devor met with Israel government officials to learn first hand about the many problems relevant to the absorption and integration of thousands of new immigrants.

WAS MEMBER OF YOUNG JUDEA

A member of Toronto's Beth Tzedec Congregation and Shaarei Tefillah—Bais Yehuda, Mr. Devor began his Zionist affiliation during his youth, in St. Catharines, Ontario, where he was a member of the Young Judea. He held many important positions in the youth movement, and later in senior Zionist ranks. He is a member of the National and Central Region executives of the Zionist Organization of Canada and national chairman of the Committee on Aliyah.

In accepting the Campaign chairmanship, Mr. Devor said the Toronto Jewish community had given world leadership in assisting Israel in the past, through the sale of bonds.

INVESTMENT LAUDED

"I am confident that this year again we shall give responsible dedicated leadership as a concrete expression of our love for this miraculously re-established Jewish homeland.

"It is a matter of great pride to Jewish Canadians that no country in the world has employed its foreign aid more wisely and prudently than Israel has," Mr. Devor added.

"Few people appreciate that Israel is now realizing one of the greatest scientific breakthroughs of all time — the production of fresh water from sea water, in commercial quantities, at prices little above those now prevailing in Toronto.

ACTIVE IN BUSINESS

"This kind of accomplishment, that will benefit human welfare in many other countries around the world, has been made possible through Jewish genius in Israel, and through Israel bond purchases in Toronto and elsewhere," Mr. Devor pointed out.

"Benefits of this kind make the buying of an Israel Bond more than a good commercial investment. It is an investment in human accomplishment and self respect."

Mr. Devor, managing director of Van Kirk Chocolate Corporation Limited in Toronto, is a member of the Toronto Board of Trade; an executive member of the Board of the Associated Hebrew Schools; the United Jewish Welfare Fund of Toronto; the United Jewish Appeal and the Bureau of Jewish Education. He is married, and the father of three children.

Toronto's Israel Bonds Committee Chairman

JOHN R. DEVOR

ARAB LEAGUE SPLIT ON IRAN

LONDON (JTA.) The Arab League found itself split on how far to go in retaliating against Iran for the Shah's reiteration of his de facto recognition of Israel.

The League met in Cairo at ambassadorial level to map measures against Iran. The meeting was called by President Nasser of the United Arab Republic, but Tunisia did not send representative. Tunisia has been boycotting the Arab League because of her rift with the Cairo regime.

Members attending the meeting were reported to "condemn" Iran for recognizing Israel. Nasser, who has severed diplomatic relations with Iran, wants the league to take far-reaching decisions. Iraq, on the other hand, has called for sanity in appraising the situation and has caused an uproar in the government-controlled Egyptian press.

PRESS IN INDIA SIDES WITH IRAN

NEW DELHI. The attitude of the Shah of Iran in reiterating his de facto recognition of Israel is lauded in the press here as an indication that Iran does not permit its foreign policy to be dominated by religious considerations.

Some of the newspapers here emphasize that in terms of quality, Israelis are more than a match for the combined strength of all Arab countries.

"It is impossible to believe that even with their idealism which has become fanaticism, the Arab states could jointly or severally destroy Israel militarily or economically," the influential Indian weekly "Thought" stres-

SHAH OF PERSIA REBUFFS PAKISTANIS

JERUSALEM, (JCNS.) The Shah of Persia reacted sharply to a demand by the Pakistani contingent at the recent scout jamboree in Teheran that the Israeli group be expelled, according to four Israeli scouts who have returned here after participation in the jamboree.

The Shah, they said, had bluntly told the Pakistan Ambassador in Teheran:

"You can either remain or depart but I am not prepared to receive instructions as to who is to participate and who will not. The Israelis will stay."

HOME SECRETARY REFUSES TO REPUDIATE OFFENSIVE DESCRIPTION

EDELMAN TO PRESS ISSUE

LONDON, (JCNS). A few months ago the B.B.C., quoting an offical police statement, described an escaped convict (who was Italian) as being "of Jewish appearance." According to Mr. Maurice Edelman, M.P. this set a highly dangerous precedent for crime reports generally. He wrote to the Home Secretary, Mr. R. A. Butler, asking him to repudiate this form of description, but Mr. Butler refused, saying this was an "operational matter" for which he was "not responsible."

FOR FIRST TIME: FACTS PUBLISHED

Mr. Edelman thereupon sought, and received, permission to publish the correspondence which had passed between them, in order that the matter might be judged by public opinion.

The following are extracts of their letters:

Mr. Edelman to Mr. Butler on May 17, 1960:

"On Sunday night the B.B.C. broadcast a description of an escaped convict of Italian origin, with the words "he is of Jewish appearance." In an answer to protests the B.B.C. have stated that the description was given to them by the police. Knowing how determined you are personally to prevent manifestations of racial hostility, may I suggest that this and similar descriptions are not only invalid but produce by the association of "Jewish appearance" and crime that same antisemitism which you have yourself protested against in the past.

DESCRIPTION CALLED OFFENSIVE

In this particular case the description was all the more offensive because the police knew perfectly well that this man was, in fact, of Italian origin. The description "Jewish appearance" was clearly a projection of the describer's image of a Jew as having the general physical characteristics of this particular convict, who happened to have a hooked nose, thick lips, and curly black hair.

"I very much hope that this offensive use of the term "Jewish appearance" will not be countenanced in future, because not only is it deeply wounding to Jews but it produces a gross caricature which has in the past brought unhappiness in those countries where it has been published."

REJECTS RESPONSIBILITY

Mr. Butler to Mr. Edelman on June, 20, 1960:

"I find on inquiry that the message was originated by the Devon Constabulary, and it is, therefore, as you recognise, a matter for the Chief Constable. I am in no way responsible for the wording.

"I know that the expression "of Jewish appearance" has sometimes been used by other police forces in descriptions of wanted persons, because it was thought to convey more clearly than any other phrase the appearance of the person sought. Where this has been done there has been no intention whatever of casting a reflection on the Jews, and, while I understand and sympathise with the feelings expressed in your letter, I feel quite sure that the phrase does not suggest to the general public that Jews are especially prone to crime."

LEAVES IT TO POLICE

Mr. Edelman to Mr. Butler on June 22, 1960:

"Since you appear, in the third paragraph of your letter, to condone the generic use in the past of "of Jewish appearance" — a description which is both unscientific and offensive in its application — I am writing to ask whether it is your future intention to authorise the use of ths label by the Metropolitan police in order to identify criminals."

Mr. Butler to Mr. Edelman on July 8, 1960:

"The wording of messages relating to such persons is an operational matter; it is, therefore, the responsibility of the chief officer of police concerned and does not require any authorisation from me."

WILL BRING IT BEFORE THE PUBLIC

Mr. Edelman to Mr. Butler on July 12, 1960:

"I asked you to repudiate a method of describing wanted persons which is unfair, devoid of any scientific basis, and repugnant to members of the Jewish faith. You have declined to do so, and I feel that this is a matter which ought to be judged by public opinion."

World Congress Of Polish Jewry

TEL AVIV, (JCNS.) The Jewish communities in Poland are to be represented at the World Congress of Polish Jews, to be held in Israel next January, it is announced here by Mr. Stefan Grayek, who represented Israel at Poland's recent thousandth anniversary celebrations. Mr. Grayek stated that Poland's only conditions were that the Congress should not deal with political matters and that no Jewish claims should be made on Poland for compensation for lost property.

Samuel Lunenfeld To Lead In UJA Drive

Samuel Lunenfeld of Toronto has been appointed a member of the newly formed Committee on Personalizing Campaigns to operate as part of the Campaign Services Committee of the Council of Jewish Federations and Welfare Funds. He is shown here (right) with Edwin Rosenberg of New York at the time of his appointment when he received a medal and citation in recognition of his efforts on behalf of Israel.

The Committee on Personalizing Campaigns is charged with the task of finding specific projects in Israel to which individual communities in Canada and the United States can link their fund raising efforts and to bring communities together for planning purposes.

Mr. Lunenfeld is an Honorary Vice-President of the United Jewish Welfare Fund of Toronto and has been active in both national and local programs for many years.

Warn Against Religious Issue In U.S. Elections

New York, (CJN).—The Anti-Defamation League of B'nai B'rith appealed to the American people for a "frank discussion of the injection of bigotry" into the 1960 election campaign.

Henry Edward Schultz, national chairman of the agency, said that "while the discussion so far has turned on the qualifications of a Catholic for President," it should instead be centred on "why religion is an issue at all in the face of the Constitutional stricture barring religion as a test for office."

"This must be done to preserve the political health of the nation," he went on. "We have reached a point in our history where it is no longer possible to sweep this issue of bigotry under the rug.

"Not only religious leaders—Protestant, Catholic and Jewish—but the entire electorate must help close the gap between our Constitutional provision and our national practice."

Mr. Schultz spoke at the opening of the annual national executive committee of the League at the Savoy Hilton

KENNEDY ON SUEZ BLOCKADE

NEW YORK (JTA). Addressing representatives of the foreign language press here, Senator John F. Kennedy, Democratic candidate for President, said that the Suez Canal must be open to all nations, including Israel. He urged Arabs to recognize the fact that "Israel is here to stay."

Senator John F. Kennedy will also address the opening session of the annual convention of the Zionist Organization of America on August 25, at the Hotel Statler - Hilton, it was announced by the national headquarters of the ZOA.

Israel, Newest Football In Morocco Politics

RABAT, (JCNS.) The Israeli question continues to be a political football in the Arabic press here. The Left-wing daily "Er Rai el Amm" has accused the State radio of broadcasting Israeli propaganda, and the paper has been obliged to publish a correction by the Ministry of Information.

The "Israel propaganda" allegedly broadcast by the radio was in fact a French popular song containing one phrase in Hebrew "which is taught in all universities including the one in Rabat" and which is quite distinct from Zionism, the Ministry of Information's statement said.

The Union Nationale de Forces Populaires (U.N.F.P.), which publishes "Er Rai el Amm", controlled the State radio when this party was in power. Now the radio is in the hands of a supporter of the Istiqlal Party, the U.N.F.P.'s principal rival. Hence criticism of the radio is part of the U.N.F.P. campaign against Istiqlal "reactionaries." It is also a reply to Istiqlal allegations that the U.N.F.P. is lukewarm towards Zionism because it recently sponsored a students' congress resolution in support of Moroccan Jewry.

Following the publication of the resolution in U.N.F.P. papers, the Istiqlal daily "El Alam" reported the arrest of Moroccan Jews who were alleged to be trying to emigrate illegally to Israel, a report which has not been confirmed.

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Ban On Mixed Dances In Synagogues

Manchester, (JCNS) — The Beth Din has circulated a letter, signed by Dayan I. Golditch to the Presidents of local synagogues asking them not to allow mixed dances to be organized under their auspices or on their synagogue premises.

The letter refers to three synagogues who do not hold mixed dances and says:

"I trust that you, together with your colleagues, will loyally adopt an equally enlightened policy and give your congregation the leadership it requires by ceasing from organising dances under the aegis of your synagogue. This would bring to an end a glaring discrepancy and clash between precept and practice."

Another letter addressed to Secretaries deprecates the practice of serving non-kosher wines and liqueurs at Jewish functions.

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The Jewish National Fund

The agreement between the Jewish National Fund and the Israeli Government has finally ben signed.

From now on the State of Israel will become landlord of all "publicly owned" lands, which account for over nine-tenths of all Israeli land, while the J. N. F. will undertake afforestation and land reclamation.

On the whole the agreement is for the best, since it will remove a certain amount of duplication, but it leaves much to be desired.

In the first place, it provides no machinery by which land-ownership and afforestation alike can be managed according to economic criteria.

In the past the main aim was to buy up land wherever possible and settle as many Jews as possible.

Economic considerations at that time seemed unimportant, and the idea of imposing an economic rent was abhorrent.

Now, however, when the State of Israel owns most of its own lands, it is important to ensure that land is put to the best use and that the State benefits from the National capital. The same holds good for afforestation and land-reclamation schemes, some of which have turned out to be a waste of resources, producing uneconomic, under-populated settlements in hilly country which eat up large subsidies in order to keep a shifting population of new immigrants.

Another unfortunate legacy of indirect control is the method of appointment now followed in the former Jewish National Fund departments.

Normal methods of making appointments have not always been followed and other considerations have often been allowed to dominate.

It is to be hoped that the new agreement will permit an extension of proper appointment methods, both in letter and in spirit, and that the need to achieve economic independence will weigh increasingly with the J.N.F. now that it has adapted itself to the existence of the State.

English And The Israelis

The teaching and use of English in Israel today is a subject of genuinely Jewish as well as "Israeli" interest.

English is not only the world's most important language from the scientific, cultural, and technical point of view, but it is also the language of the majority of Jews and their main lingua franca. It would be the link joining Israelis with their fellow-Jews in the West, and its lack could be a serious obstacle to free communication. These considerations make the teaching of English in Israel's schools of particular interest.

Perhaps North-American and British Jewry might learn a good deal from the achievements of France in advancing French language and culture in Israel.

The French Government has spent considerable sums in equipping cultural centres and schools in Israel and on arrangements to ensure the widest possible spread of French language and culture at various academic and popular levels. The "Alliance" has co-operated in these activities, as part and parcel of its educational activities, which, though originally intended to provide educational opportunities to the poorest section of the population, now reach out to all classes.

English-speaking Jewry should emulate the French, if we wish to ensure the greatest possible spread of English in Israel. In the first place much more could be done to enable Israelis to obtain English books.

In addition English-speaking Jewry might help in the provision of English teachers. Many serious obstacles are in the way of a steady supply of English teachers to Israel. They include the difficulties of fixing up an appointment from here, the low pay, and discouraging housing and other conditions.

An organisation could be set up in this country to arrange to interview prospective teachers well in advance, check their credentials, and arrange for their placement in co-operation with the Israeli educational authorities after a summer course in Hebrew. It could also subsidise their housing in order to give them reasonable living and working conditions, and arrange for their replacement in time of need.

Such a task would be well within the cultural and financial capacity of all English-speaking Jewish communities, and would furnish a further solid link with Israel beyond political and ideological argument.

Exit: Hungarian Jewry

The decision of the Communist-controled Executive Committee of the Central Board of Hungarian Jews to leave the World Jewish Congress is a cause for regret.

Every link with our fellow-Jews in the Communist bloc, however tenuous and however much it is subject to Communist manipulation is better than no links at all.

However, the resolution makes it clear that the Hungarian community, which, as elsewhere in Eastern Europe is dominated by the communist authorities, only had use for the Congress insofar as it could be exploited for Communist propaganda. It denounces the Congress for failing to condemn the German rearmament, which is a political matter, for not denouncing the State of Israel as well as for acknowledging German economic aid, for daring to raise the question of Soviet Jewry's sufferings, and for becoming an instrument of "reactionary" Western policy.

All in all, the Committee's complaint adds up to the demand that the World Jewish Congress follow the Communist Party line.

Its assertion that "in recent years the attitude of the World Jewish Congress has changed" is patently untrue; right or wrong the Congress' policy has remained the same.

The question naturally arises whether it might be possible to achieve some Jewish international organisation capable of drawing together Jews from the free world and from the Communist bloc.

The chances are very dim; unlike organisations of "progressive" writers, women, etc., it would inevitably be impervious to Communist propaganda and penetration; its free-world contingents would inevitably represent religious, Zionist, democratic, and capitalist trends, and would include spokesmen for Israeli Jewry. All this is anathema to the Communist rulers. And, as is known from past experience, even if Jewish delegations from Communist countries were allowed to participate, they would not only be bound to follow the party line, whatever their true feelings, but the arrangement would be liable to be scrapped at a moment's notice whenever the non-Jewish Communist leaders shifted course.

This rather pessimistic appreciation does not absolve Jewish organisations from doing their utmost to find some organisational framework within which these links, temporary and unsatisfactory though they may be, might be continued.

But this effort must not be allowed to hold organised Jewry back from its responsibility to protect the rights of their coreligionists in all lands.

ISAAC

By AMIR GILBOA

Towards morning the sun stalked within the forest
Together with me and father,
My right hand in his left.
Like lightning a knife flashes between the trees
And I so fear the terror of my opposite the blood
on the leaves.
Father Father come quick and save Isaac
That no one may be missing at the noon meal.
It is I who am slaughtered, my son,
And Already on the leaves my blood is bright
And father's voice was clogged off.
And his face is white.
And I wanted to cry, writhing not to believe if I could
And tearing my eyes.
And I awoke.
And my right hand was devoid of blood.

—Translated By Ruth Finer Mintz

Are The Schools To Blame?

Looking At Germany

Do The Germans Want To Learn From The Past?

BY TERRENCE PRITTIE

Last year the former rabbi in Berlin, Dr. Joachim Prinz, expressed the view that a whole generation of young Germans was growing up with little knowledge of the Nazi era beyond the undeniable facts that Hitler built the autobahns and did away with unemployment. Dr. Prinz called this "a declaration of moral bankruptcy" and blamed both the teaching profession and the influence of German families who were determined that their children should never hear the true story of what the Nazis did to civilisation. Dr. Prinz made the trenchant comment: "German antisemitism and German nationalism were born in German schools."

There is no Federal Ministry of Education — desperately badly though it is needed — in Bonn, and responsibility for the teaching of history devolves, inevitably, on the Laender Governments. They started under serious difficulties after the war, with Nazi history books banned and the Allied Occupation authorities producing makeshift histories, mainly in pamphlet form. Nor did the Laender Governments — for long years — show any great desire to rectify matters. This was due to several reasons. They did not have the benefit of some general interpretation of the Nazi era which would be acceptable to schoolmasters and could be communicated by them to their pupils; many of these schoolmasters were former Nazis; and finally, there was a general feeling that it was "too soon" to begin trying to teach the lessons arising out of the Nazi era.

The hesitations of Laender Governments resulted, up to very recently, in a most unsatisfactory situation with regard to the teaching of contemporary German history in the Federal Republic. In Baden-Wurttemberg, for instance, schoolchildren learnt from Ernst Klett's "Geschichte der Neuesten Zeit", which by 1956 had run into seven editions. This book gave the following account of the Nazi racial persecution: "In November, 1938, there occurred an especially shameful event. An emigrated Jew shot a German diplomat in Paris, who had been anything but an enemy of the Jews. This deed was excessively exaggerated by the National Socialists, and used as an excuse for a vigorous persecution of the Jews. By order of Goebbels the dependants of the different organisations of the Party burnt the synagogues. They also maltreated many Jews and damaged the Jewish stores and apartments more or less severely."

This wretchedly inadequate account gave no idea of the true extent of subsequent persecutions, of the basic reasons for them, or of the way in which they were carried out. It was, moreover, ambiguous. What was the "especially shameful event"? — the Reichs-Kristall Night or the murder of vom Rath in the Paris Embassy?

No better was the "Erbe des Abendlandes", used up to a year ago in the secondary schools of North Rhine - Westphalia. This book gave just 13 lines to the persecution and annihilation of the Jews. It gave no figures at all of Jews murdered by the Nazis. But quite apart from the Jewish question, the book was thoroughly unsatisfactory in its presentation of other recent historical events. It maintained that Alsace-Lorraine belonged "rightfully" to Germany, that the Nazi attack on Poland was largely due to "the oppression of the German minority in Poland", that Hitler had to attack Denmark and Norway "in order to secure air and naval bases and so make a blockade of Germany more difficult." The book repeated Reich - Chancellor Bethmann - Hollweg's lame excuse for the violation of Belgian neutrality in 1914 as being justified "by emergency needs." It claimed, untruthfully, that "only German areas" were annexed after the 1939 invasion of Poland; and it made no mention of the fact that Hitler and the Kaiser between them attacked a dozen small, friendly or neutral neighbours.

In Bavaria one history-book in general use contained this passage: "It is impossible to ascertain the exact number of people who lost their lives during the Jews' uprising in Warsaw, or in the gas-chambers of the concentration camps, but they were probably very many."

The Bavarian Ministry of Education had, indeed, expressly "cut" from this book a reference to "several millions" of Jews having been killed. Was this on grounds of "historical accuracy", or in order deliberately to give a vague impression of events?

Matters have improved, at least in the last two years. Thus, "Die Neueste Zeit" introduced in Lower Saxony, devotes a whole page to the Nazi persecutions, and gives a figure of four to five million Jews murdered (against a probable six million.) The same book gives ten lines to the concentration camps and honestly admits that the Hitler-Stalin Pact of 1939 paved the way for the Second World War. "Grundriss der Geschicht", in use in several Laender, accords 19 lines to the persecutions of the Jews and the concentration camps, even if the authors, a Dr. Herzfeld and a Dr. Dittrich-Gallmeister, state that "millions died in the gas chambers." The "Grundzuege der Geschichte", in use in Berlin higher classes, is equally vague in noting that "several million Jews were murdered" and finds space for only six lines on the subject. But Berlin has, for higher classes, the excellent "Weltgeschichte im Aufriss", which devotes a page and a half to the persecutions, another page to pre-Nazi antisemitism in Germany, and a whole chapter to "Why the Democratic Experiment failed after 1919." Less satisfactory are books in general use in Bavaria ("Aus der deutschen Vergangenheit") and in North Rhine - Westphalia ("Am Fliessband der Zeit"), which each allow only seven lines to the Nazi persecutions.

Virtually all these books have one thing in common — they treat German attacks on small and neutral neighbouring countries as simple historical facts and make no reference at all to the attendant German breaches of international law. "Am Fliessband der Zeit", by Wilhelm Aretz, for instance, "explains" the German attack on Yugoslavia as having been "made necessary by Mussolini's ill-fated Albanian campaign." "Die Neueste Zeit" writes that Hitler occupied Norway only because the Allies were planning to do so. Here is the type of blatant miswriting of history for which the Germans, unfortunately, have become famous. It has the especial demerit of indicating that all was well that went before Hitler, and that the strictly military side of the Nazis' activities should be judged on strictly military considerations. The corollary to this type of thinking is to blame Hitler for everything and the German people for nothing —as one contemporary textbook implies in its sentence, "few remeasures be accused of lack of Germany to destruction, and these were not permitted to express their opinions in public."

It would be unfair to heap too much blame on the Laender Governments for failure to ensure the correct teaching of history. Their efforts are inevitably unco-ordinated — the Ministers of all the Laender meet each year, but more in order to air views than to concert measures. The Laender cannot be accused of lack of interest in this problem during the last two years—Hesse, for instance, has introduced five hours of instruction on the Nazi era for all schools during the school year, Berlin has formed a special office to co-ordinate the teaching of history, Hamburg has introduced a compulsory two hours a week of "political instruction" from the age of fourteen. On the other hand Bavaria still has no compulsory examination in history for those of school-leaving age. The Laender Ministries of Education know that - whatever instructions are issued — there is a tendency in all schools not to complete a history course because of lack of time. They know, too, that ex-Nazi schoolmasters cannot be coerced and that an interval of time is needed in order to produce really good books on the Nazi era.

There are some hopeful signs. Not only have new history books, and new editions of old books, given more prominence to the Nazi era. The Universities, the Churches, and organisations like the Bundeszentrale fur Heimatdienst and the Institut fur Zeitgeschichte" are giving the teaching of history their serious attention. The

(Continued on page eight)

Sermon For The Week

Blessing And Obedience

The blessing, if ye shall hearken unto the commandments of the Lord your God, which I command you this day.
(Deuteronomy xi, 27).

More than one Jewish commentator reads the Hebrew of this verse to mean: "The blessing is that ye shall hearken." Exegetically sound or not, the idea expressed here is important. Blessing does not merely follow on obedience to God's commandments. The obedience is in itself the truest blessing. This is in the best rabbinic tradition which holds before us the ideal of service without thought of reward and which teaches that the reward for a good deed is the deed itself.

There are two different accounts in Jewish tradition of how God gave the Torah to Israel. According to one account, He uprooted the mountain of Sinai and, holding it suspended over their heads, said to them: "If you accept My Torah it is well. But if not, here will be your burial." But there is the other, gentle account that Israel did not need to be coerced. They accepted the Torah willingly, joyfully proclaiming: "We will do and we will hear."

Great truth is to be found in both traditions. Israel cannot escape its destiny. Though we seek to fly from Him "down the arches of the years," God holds the mountain over us in stern compassion to remind us that we were created for higher things. But this is only half the picture. Israel is not bludgeoned into a rebellious acquiescence to a tyrannical regime. Israel loves the commands of God. They are the breath of the nostrils, the light of the eyes, in their performance there is enlargement of soul and elevation of vision. Israel says: "We will do and we will hear."

In our day Jewish teachers tend to place too much emphasis on the coercive approach. Judaism is all too frequently depicted, consciously or unconsciously, as a barren system of rules and regulations to which we must submit because we have no choice. The slogans we hear all seem to have been invented in order to frighten us into observance. "You must be a Jew because the non-Jewish world will not accept you." "You must be a Jew or your children will not respect you or your parents will be mortally wounded." "You must be a Jew or Judaism will not survive." The impression conveyed is of a rather unpleasant, tottering faith, to be supported at all costs out of a strong sense of duty.

The Jews of old knew better. They saw Judaism as the most precious gift a man could have, gracing life with poetic observances, linking puny man with Him at whose word the world came into being. It is said that an old Jewess complained to a rabbi that her sons did not keep the mitzvot. The kindly teacher, seeking to comfort her, assured her that for all that they were good men and would have a share in the world to come. "Rabbi", protested the old lady, "I want them to have a share in this world!" If only our generation can capture some of this faith, Judaism will come into its own, enabling us to repeat with understanding: "The blessing is that ye shall hearken."

Life Is Like That

By David Schwartz

People In The News

David Dubinsky, labor leader, started his labor career in his teens leading a strike against his father's bakery in Poland.

Eddie Cantor as a boy sang in the choir of Cantor Rosenblatt.

Irving Berlin's father was a poor East Side cantor. It didn't pay much of a salary, so Mrs. Baline, that's the way the name was originally spelled, also served as mashgiach, Supervisor of Kashruth.

Jerome Kern's father had the concession for street sprinkling in Manhatten. The elder Kern wanted Jerome to sprinkle streets too, but he was more interested pouring sound than pouring water. Kern gave the following tip to would-be composers. "Keep working. You may work all day and think you've not nothing from it, but the chances are you have gotten something — a note, a bar, here and there, which some day you will find a use for."

Ben Hecht was born in Racine, Wisconsin and at 18 was an acrobat.

One of the leaders of the Naturei Karta, the extreme orthodox party in Israel which refuses to recognize the state of Israel before the Messiah comes, was once, while living in New York, a blatant atheist. Later he got religion.

Former Governor Dewey of New York once sang in a Jewish temple choir in New York City.

James Waterman Wise, son of Rabbi Stephen Wise, is now an art dealer in Paris.

Bernard G. Richards, who runs the Jewish Information Service says the prize query he got was a postcard saying, "Please tell me what the Jewish religion is." The writer did not enclose a post card for reply.

Dr. Chaim Weizmann was one of fifteen children.

Benny Goodman comes of a poor Jewish family in Chicago and got his first music lessons free at a Jewish synagogue center.

Eleazar Lipsky, author of the Kiss of Death and other thrillers got a good deal of his source material while serving as Assistant District Attorney of New York City.

The Zionist leader, Robert Szold, was once Solicitor General of the United States.

That Harry Scherman, founder of the Book of the Month Club, responsible for selling more hard cover books than any other man, at one time worked on the American Hebrew with Louis Lipsky. Scherman was trying to be a writer himself in those days, but according to him, no one would buy his short stories, so he switched to advertising.

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Centenary Of A Remarkable Man

BY OLGA SOMECH PHILIPS

Who Was Solomon J. Solomon, R.A.?

Solomon J. Solomon has suffered from the modern disparagement of Victorian art, and is, as well, a prophet forgotten in his own community. Yet "Algory" one of his masterpieces, has been included among the world's greatest pictures —according to some, representing the final triumph of Judaism over the world; or it may have meant the eternal unity of Judaism and Christianity. It is significant that he made a small pastel of this work, which was purchased after his death by the Royal Society of British Artists, and it hangs in an anteroom leading to the Council Chamber of the institution —a fitting tribute to his Presidency. When offered this position he wrote to a younger colleague "I feel I ought to accept the Presidency of the Royal Society of British Artists because I am a Jew."

Solomon J. Solomon was born in South London — September 16, 1860. Known as "Toddy" among his intimates and "S.J. S." to his acquaintances, he belonged to a family unique in Anglo-Jewry. His father, Joseph, born in England of Dutch extraction, became the principal in a Bermondsey leather factory. Toddy, the fourth son and fifth child, was a very pretty boy, with golden hair, blue eyes, and fresh, healthy colouring; although full of mischief he sang willingly in the Borough Synagogue Boys' Choir, being blessed all his life with a beautiful voice.

When to John Cohen, a neighbour of Joseph Solomon, the father stated that he would prefer his son to be a singer rather than a painter Cohen responded: "Better let him be a painter, because the singing will go while the art will remain."

Mrs. Joseph Solomon had long sought a Hebrew teacher who might be an accomplished English scholar, to teach her children not to pray parrot-like in the vernacular, and the election of Simeon Singer (later Professor Israel Abraham's father-in-law) at the Borough Synagogue fulfilled this object.

The Solomons' home life was founded on traditional Jewish lines, but even their Gentile friends participated sometimes in the Sabbath eve repasts.

Toddy received a regular art training, particularly in London and Paris, and eventually became the second Jewish Royal Academician in 1906—Solomon Hart, of Plymouth, being the first in 1840.

Solomon's uniqueness lay in his dual attachment to art and the creative side of Jewish life in the midst of his material prosperity.

He was to paint many outstanding people in and out of the Jewish community. Among the latter, Israel Zangwill was a frequent visitor to the home of his wife and himself. Solomon's "On the Threshold of the City" was a large canvas painted in memory of Queen Victoria's Diamond Jubilee, with the Jewish Lord Mayor, Sir George Faudel-Phillips, on a fine white charger, receiving her in person at Temple Bar. This was one of his great historical pictures.

He had married, in 1897, Ella, daughter of Hyman Montagu, a solicitor who had established himself as an expert in Bankruptcy law, and who had made a great hobby of coin-collecting as well as having the finest beetle collection outside the British Museum. Marriage strengthened his tie with the community, and the artist read regularly the Seder service held at the home of his wife's mother Mrs. Hyman Montagu, for most of his married life.

The Maccabeans, a Society founded in 1891 by Jewish professional men to preserve their Jewish identity in the post-emancipation days, first saw daylight in the garden of S. J. S.'s parents, at 120 Maida Vale, where they lived on leaving the Borough.

Herman Cohen, a barrister, and a personality of his day, in his "Notes on the Maccabeans," wrote thirty years later: "It is a common-place that a new movement calls for a leader. . . Solomon J. Solomon, by his reputation in his art, his loyalty to his race, his popularity and his youth, was the very man."

The Quorum meeting at Cohen's chambers in the Temple, besides Solomon consisted of Elkan Adler, Israel Abrahams, and Israel Gollancz. Solomon became the first President of the Society which, on July 6, will celebrate the centenary of their first President's birth.

The Maccabeans, originally social in nature, laid the foundations, too, of the Jewish Lads' Brigade, the Education Aid Society, and the Jewish Athletic Association (now known as the Association for Jewish Youth.)

Solomon was one of the first men who listened sympathetically to Theodor Herzl in the days before Zionism became a fashionable cult or a definite cause. He and his brother-in-law, Herbert Bentwich, were both among the earliest to encourage Herzl.

In spite of the artists's early enthusiasm for Zionism, he modified his views in later years; unlike his brother-in-law, Bentwich, who always remained a sincere Zionist both in theory and practice, S.J.S. ever loyal to his cardinal principles, might fluctuate in his less fundamental beliefs, although never for the sake of expediency. It was left for the late Robert Bernard Solomon to till the soil of Anglo-Jewry for Zionism where his uncle had sown some of the early seeds. The second son of Bernard Solomon, he, in conjunction with his wife, Ethel, daughter of Herbert Cohen, was as sincere a representative of Zionism in England as were their relatives in the Holy Land.

Some extracts from a paper read before the Maccabeans, afterwards published in the late "Jewish Quarterly Review," reveal the foundation upon which Solmon's philosophy was built. Its title "Art and Judaism," gives us the names of the two exacting taskmasters whom he sought to reconcile in his own heart. According to his younger daughter Iris (the Hon. Mrs. Ewen Montagu), who was in close touch with the more personal side of her father's life, it was art which dominated him in the end.

In her own words, "Pop", as they titled him in his later years, was actually more interested in the politics of the Royal Academy than in any aspect of Judaism.

Nevertheless, the following passage of Solomon's essay, mentioned above, was quoted by the late Chief Rabbi, Dr. Hertz, in Chapter XXXV of the Book of Exodus edited by him.

". . . When Hebrew prevails over Greek, he strips art of its Pagan sensuality, so that its beauty stands revealed untarnished by barbaric or ungodly associations; the Greek, in revenge, seduced the Hebrew by the force of his Pagan luxuriance from the simplicity of life so essential to his continued existence."

Solomon's book on "Practice of Oil Painting" is still valued by art students, and although denying the existence of a specific Jewish art, he showed some interest in both the Whitechapel and the Ben Uri Art Galleries.

The history of his camouflage work in the First World War cannot be described here; suffice to say it was recognised by many great military minds of the time that his perfection of this art had helped to save thousands of lives.

Solomon J. Solomon died in his home at Birchington, where he spent his time when not at 18 Hyde Park Gate, and Jacob Epstein took over the house and the studio which Solomon had built at his London abode.

As said by the Rev. Ephraim Levine in his memorial service. Solomon was "one who, while credited with being the author of deception, was himself the purest of men, and the very negation of deception."

In one of his very last works —if not quite his last — completed in the throes of his severe illness, Solomon left an emblem which united all those sentiments, which were precious to him in life. He had long cherished the idea that the Maccabean Society should possess an appropriate Menorah. This lamp with its eight branches, lighted by the Jews during their Chanucah or Dedication Feast, as a memorial of the original Maccabeans, would be a worthy record for the bearers of the name.

Solomon had designed it for them as a memorial to those members of the Society who had lost their lives in the war. He had taken the infinite pains that were characteristic of him even under serious disadvantages of ill-health. Like King Solomon of old, he enlisted the service of capable craftsmen in this dedication work, he himself supervising the whole. The artist had gained his inspiration

(Continued on page eight)

ONLY IN AMERICA

BY HARRY GOLDEN

UNITED STATES SENATOR

HIRAM REVELS

When Hiram Revels took his place in the United States Senate he supported the primacy of the Federal Government and its Constitution over the rights of the states. He espoused civil rights. He was for deficit financing, urging his fellow Senators to appropriate Federal monies to rebuild the Mississippi levees.

During his stay in Washington he consistently urged that the schools in the nation's capital be desegregated. Hiram Revels stood for the same things Harry Truman, Dwight D. Eisenhower, Dick Nixon, and any of the four potential Democratic nominees will stand for if elected. In fact, where Ike endorsed the tidelands oil bill which many liberals thought suspect, Senator Hiram Revels voted for the annexation of Santo Domingo.

The amazing thing about Senator Revels is not that he did this in 1870 and was ahead of his time, the amazing thing is that he was a Negro and the issues he stood for are still unresolved.

Hiram Revels came from Mississippi. He was the first Negro ever elected to Congress and the only Negro ever to take a seat in the United States Senate. He did not take his seat without a struggle.

The Senators from the Border states led the opposition claiming that Revels was not a citizen for the prescribed length of nine years, that the Dred Scott decision should overrule the voters of Mississippi. Nor was it until February of 1870 that President Grant re-admitted Mississippi to the Union. In the end Congress overrode the Dred Scott decision and Revels was seated. The orator Wendell Phillips called the new Senator "the Fifteenth Amendment in flesh and blood."

Revels was a minister, as indeed most of the leaders of the Negroes are, from Revels to Martin Luther King, Jr. For many years ministerial studies were the only access to literacy the Negroes had.

Most of the biographical and historical facts about Senator Hiram Revels are contained in a little pamphlet called "The Gentleman From Mississippi" by Elizabeth Lawson. I wish I could send the book to White Citizens Councils throughout the South, not so much to elevate them or convince them of the morality behind integration but to still their arguments about chaos, bankruptcy and anarchy if integration comes. It would have a salutary effect to point out that not only was a Negro once elected to the Senate, but that the Senate is still there and that it is the better for having once had among its members **Hiram Revels, the Gentleman from** Mississippi.

WHAT ABOUT THE GOOD OLD DAYS?

To talk of "The good old days" is like sending a hollow echo down a very dark canyon. We may praise the good old days, but that does not mean we necessarily want them back. It means there was a certain happiness we knew, a happiness that came our way despite the heartaches, inconveniences, and harshness of our youth.

We are happiest, say the philosophers, when we have little and want much than when we have much and want little. This is the reason hundreds and hundreds and thousands in the middle and upper-middle class recall in heartwarming memory "the good old days."

No one really wants to return to the tenements with backhouses lining the yards, filth lining the alleys, and cracks lining the plaster. life is much better because of the ranch house and running water and the carport.

But in the good old days there was an exhiliration which engendered a vitality. The vitality is gone, and probably gone for good. Returning to the cold-water tenements will not bring it back. It is not that simple.

Simplicity itself seems to have vanished from our daily lives. It has vanished because we have not discovered a formula of what to do with our leisure. For that matter, we are just discovering that work is often meaningless instead of significant.

There are men who remember the days when they had pickled pigs' feet and a can of beer and how they enjoyed this luxury! Today they can have steak all the time, let alone pickled pigs' feet, and a can of beer is a cheap substitute for good liquor. Beer is for when you run out of Scotch.

Sunday was a tremendous day in our lives. It was God's gift. The people came home from the factory Saturday night, bathed, and there was joy in the air. What a day Sunday was! We took picnic baskets to Van Courtlandt Park or the Bronx Zoo. Sunday was a day of joyous release. And because it was different from all the other days which were filled with work, our joy was always mixed with a sense of reverence for leisure.

But some years ago, I went up to West Virginia to do a job for a labor paper. I could not happily describe what I saw. The people worked a five-day week and on Saturday morning I saw a line that wound serpentine around the corner to the liquor store. I am no Prohibitionist, but I thought then and think now this is a serious problem of our times—that our leisure is so unregulated and formless that we fill it with a conscious desire for the unconscious (which is the essential purpose behind drinking). We do this because often our work does not seem worthy. We worry about an economic recession every two years and yet we have a spiritual recession every weekend.

The good old days were filled with hard work and brutality and exploitations, but they were not desperate days. Luxury always brings anxiety and despair with it.

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A Humorous Life Story

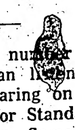
How He Conquered Hollywood

GROUCHO AND ME

BY GROUCHO MARX

You Bet Your Life

(This is the last of a series of twelve articles based on the best selling book, "Groucho and Me", by Groucho Marx, published by Bernard Geis Associates.)



I tried radio a number of times. I don't mean listening to it, I mean appearing on it. First with Chico, for Standard Oil of New Jersey. Someone had talked them into having a different show for each weekday. We were one of the lucky five.

We thought we were doing fine as comic lawyers, but one day a few of the Middle East countries decided they wanted a bigger cut of the oil profits, or else. When this news broke, the price of gasoline nervously dropped two cents a gallon, and Chico and I, along with the four other shows, were gently disentangled from the network.

Breakfast, Anyone ?

After that, in swift succession, we were employed by the American Oil Co. and Kellog's Cornflakes. If you're hungry some morning, you might try this combination.

Having failed signally with Chico (through no fault of his I hasten to add, for we did some very funny shows together), I decided to fly solo. This didn't seem to help, for I continued to get bounced.

Being an annual failure on radio wasn't doing much for my ego. I listened carefully to all the current shows, and it didn't strike me that they were much better than mine.

The clock was striking 1947 and radio and I still showed no signs of having been made for each other. And then one of those unpredictable coincidences reached a long arm into my life and waved a microphone in my face.

A very nice man, who for some curious reason thought he was beholden to me, used to produce a show for the Walgreen Drug Company. They did this spectacle only once a year and they didn't seem to care how much money they spent. The result was that each year this friend of mine engaged me at a fat salary to do a five-minute spot with a partner. On this particular show my partner turned out to be Bob Hope. We both started kidding around with the dialogue, adlibbing and generally ignoring the script. Bob by the way, can take care of himself in this department.

Now I sound like a real ham, but the truth of it is that the routine was hilarious. When I came off the stage, a bulky doubtful-looking man sidled over to me and asked if I would be interested in doing a quiz show.

A Proposition

"Mr. Marx, I didn't mean to offend you" he whined apologetically as he offered me a cheap cigar which I quickly stepped on. "I realize that 'quiz show' is an ugly phrase, but I don't want you to do just another quiz show. Don't you see, Groucho? The quiz part would be just a device for you to engage in conversation with a lot of strange people and interrogate them about their lives and their loves. You see, I watched you ad-libbing with Bob Hope, and that's exactly what I would like you to do on my show, Grouch."

The character then took two pinches of snuff and began sneezing with such emphasis that all the dormant dust in the dresisng room began blowing about, luckily half concealing me, if only for the moment, from this baleful man. Ten minutes later, the grime having settled, I eyed him suspiciously and asked, "Suh, do you have a sponsor?"

"Grou", he replied (I found his increasing familiarity almost unbearable, but having been reared carefully I allowed old baggy pants to gabble on), "don't worry about that. Let me put this thing together and I predict that in a year the show will be a sensational success."

Despite his dubious appearance he turned out to be a fairly accurate prophet. We first went on radio, and in addition to our commercial success we impressed the critics well enough to earn the Peabody U.C. award, one of the few distinctive accoldates in show business. The following year we moved over to TV. That was eleven years ago and, unless the sponsor watches my show some night, I am prepared to display myself publicly until I fall apart. (When this happens, please send any mucilage you can spare to Groucho Marx, care of the National Broadcasting Company.)

When you consider that television grinds on for twelve or fourteen hours a day, you must cling me. They went around two or three times, looking me over as though I were a creature from outer space. Then the wife hesitatingly came over and asked, "You're him, aren't you? You're Groucho?"

She then touched me timidly on the arm and said, "Please don't die. Just keep on living."

Who could ask for anything more?

concede it is a remarkable medium. If you have any criticism, please temper it with mercy. True, too many of its hours are given over to boredom and bilge, but despite its limitations and restrictions, over the year it gives the public many hours of satisfaction and enjoyment. At times, Sunday afternoons, for eexample, it is even educational.

No More Squalor

To the actor it is Nirvana. No travelling, no squalid hotels, no snowbound trains in the hinterlands, no theater managers fleeing with your salary. The money is good (what you can keep of it), and what is even dearer to the actor's heart, you are admired and loved by millions of people.

I think I can best sum it up by relating what happened to me not so long ago. I was walking down State St. in Chicago when a middle-aged couple came up and began cir-

Dateline: Jerusalem

Biological Research — Serving The Modern World

BY ELIAHU SALPETER

JTA Correspondent

JERUSALEM — A prodigious volume of 560 pages on "Medical and Biological Research in Israel" has been published here by the Hebrew University of Jerusalem and the Hadassah Organization. Edited by Moshe Prywes, the volume gives a bird's-eye view of what is being done in these sciences at the Hebrew University, the Haifa Technion, the Weizmann Institute in Rehovot, the scientific institutions of various ministries and medical organizations as well as the Tel-Aviv University, Kupat-Holim (the Histadrut Sick Fund) and Malben.

Though lack of space often forced the editor to limit reports of years-long research to two or three lines in the volume, the book succeeds well in indicating the broad scope and varied fields of interest in which Israeli scientists are engaged. In the field of regional and applied research, important work is being done in public health and social medicine. Among the fields investigated is the control of communicable diseases, the organization of medical care and various psychological, sociological, nutritional and genetical problems created by the mass immigration. Scientists seem to agree that Israel's population is eminently suitable for such research since it is composed of immigrants from more than 80 countries from all the continents of the world, thereby providing excellent samples for comparative studies.

Research of wide interest for most under-developed countries, particularly those located in arid or semi-arid zones is conducted in the fields of botany and zoology. These studies include research on the relationship of water to crop plants, irrigation problems, introduction of new breeds of crops, control of plant diseases and pests, afforestation problems and the entire field of "desert agriculture."

In the field of zoology, animal husbandry is of particular interest to the Israeli scientists. The problems of acclimatization of livestock, particularly by suitable nutrition and proper cross-breeding are being studied. Important work is also being done to find ways for wider utilization by industry of various plants found abundantly in this region.

While Israel attaches great importance to applied research, considerable time, money and particularly brain - power, is devoted to fundamental and general research. Such research is being conducted into the causes of cancer, genetics, radio biology, experimental embryology and a wide array of problems in human physiology and neurology.

Interesting research is being done on the history of medicine in Israel and among the Jews in the Diaspora. There is a special Israel Society of the History of Medicine and science. The most dramatic chapter in this field is represented by the studies on the impact of the Nazi terror on its victims. This includes classic research devoted to the effect of hunger, conducted in the Warsaw Ghetto and Jewish physicians who made scientific observations and took notes to the very end. These physicians were among the estimated 78,000 persons who starved to death in the Ghetto in three years.

Professor Dvorjetski, himself a physician and a survivor of the Vilna Ghetto, collected a biography of 1,500 papers and monographs in twelve languages on the following subjects: probems of pathology during the period of holocaust, pathological consequences of the holacaust among its survivors, criminal "medical" experiments by Nazi practices.

Dr. Dvorjetski has also collected hundreds of papers, reports and documents from other Ghettos and concentration camps which provide a tragic but unique source for the study of the horrible phenomenon of men on the border line between life and death characterized by complete apathy and resignation.

Since many thousands of survivors of Nazi terror live in Israel, studies are being conducted here into the long-term affects of the Nazi period on the survivors. It was found that while many of the survivors seem now to be normally and compeletly integrated into the life of Israel, an interesting psychological difference can be clearly demonstrated; survivors of Nazi concentration camps are less optimistic than the normal population when not subjected to special strain; but they are more hardened and resilient to certain additional strains than the normal population.

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Between You & Me

BY BORIS SMOLAR
Editor, JTA

KENNEDY, NIXON AND ISRAEL

NEW YORK (CJA). **ELECTION TRENDS:** Important statements on Arab-Israel issues will be made before the end of this month by the Presidential candidates of both the Democratic and Republican parties . . . . While Senator Kennedy, the Democratic candidate, is expected to make such a statement in addressing the convention of the Zionist Organization of America, Republican campaign strategists are also not sitting idle. They are now seeking Jewish advice on how to formulate effective pledges by Nixon without clashing with the present policy of the Eisenhower administration. . . They are particularly worried over the fact that the inaction on the part of the State Department with regard to Arab threats against American firms doing business with Israel. . . They also fear that the State Department policy of tolerating and even condoning Arab discrimination against American citizens of Jewish faith may influence Jewish voters . . An analysis made by Jewish experts establishes important differences between the Middle East plank adopted by the Democratic Party convention and the one adopted by the convention of the Republican Party . . . One such difference is seen in the recommendation to initiate peace talks between the Arabs and Israel . . . The Democratic plank calls for "direct Arab-Israel peace negotiations," while the Republican plank proposes "negotiations for a mutually acceptable settlement . . ." Direct Arab-Israel peace talks would mean reaching an understanding without any outside intervention, while "negotiations for a mutually acceptable settlement" may mean the intervention of a third party which may influence the situation . . . A similar major difference is noted also in the treatment of the Arab refugee problem. . . The Democratic Party calls for "resettlement" of Arab refugees in "lands where there is room and opportunity for them," while the Republican plank suggests no specific solution.

ROCKWELL ECHOES: Should incitement to genocide enjoy free speech protection in this country, as it does now in the case of Rockwell, the self-styled leader of the American Nazi Party? . . This question is now being discussed by organizations which are strongly advocating the principle of free speech and at the same time fighting anti-Semitic propaganda. . . . The American Jewish Committee is now forming a group to study the feasibility of restricting speakers who advocate genocide on the same basis as the existing restrictions on obscenity and slander. . . All precedents thus far, while they forbid the speaker's inciting violence on the part of his sympathizers, protect him from an angered mob . . . The AJC group will take up the question of whether infuriating people at an open-air meeting—where one may by chance be passing and hear vicious attacks by an advocate of genocide—should actually be protected as a legal right . . . The Washington Jewish Community Council, in a careful analysis of the Rockwell phenomenon, establishes that Rockwell's following is negligible and that his influence on public opinion in Washington and vicinity—where he operates—is "nil" . . . Negroes and the general public pay him practically no attention. . . His hard core of followers, according to the Council's report, consists of some 30 to 50 persons, most of them from the Washington, Baltimore and New York City areas . . . The Council, which is in constant consultation with public authorities on Rockwell, lauds these authorities as having rendered intelligent, responsible and commendable public service in developments in connection with Rockwell's hate activities. . . It stresses the fact that attendances at Rockwell's outdoor meetings are now progressively dwindled since he is no longer permitted the use of a loudspeaker system.

EDUCATIONAL NOTES :

More and more teachers from America are now proceeding to Israel for lengthy training courses there . . This is the result of intensified activities on the part of the Jewish Angency in lending a helping hand to the extension and improvement of Jewish education in this country . . The Jewish agency is also doing an impressive job in helping to train teachers for Jewish schools in Italy, France, Greece, North Africa, South Africa, Argentina, Brazil, Mexico, Chile and other countries. . The shortage in Jewish teachers in these countries is acute, and the Jewish Agency is seeking to alleviate it by training students from these lands and fortifying their Jewish knowledge to become good Jewish educators . . . The thrill of living for a lengthy period in Israel, and the experience which these students gain during their study in Israel, contribute greatly to the work of shaping them into a new type of Jewish teacher . . They return to their native lands conscious of their mission to strengthen the Jewish spirit in their communities, especially among the youth . . The educational work they conduct in their communities shows fruitful results, and they are more and more in demand . . In addition to courses for teachers, the Jewish Agency maintains in Israel also courses for communal workers and people active in cultural and artistic work in countries outside of Israel . . . The objects of these seminars is to give the participants a more basic knowledge of the fields in which they are active and also to bring them closer to Israel by familiarizing them with various aspects of life there . . These seminars are attended mainly by social workers, youth counsellors, psychologists, and a large percentage of the participants are from the United States . . . In connection with the educational program for Jewish communities in the Diaspora, the Jewish Agency also pays special attention to the distribution of Hebrew books in varoius countries . . Forty percent of books valued at $35,000 went last year to North African countries, 12 percent to Argentina and 10 percent to the United States. . . The remainder were disseminated in about 40 other countries. . . The Jewish Agency's Department of Education maintains contacts with teachers and Jewish educational institutions in these countries through the sending of suitable educational material . . . Similar activities are being conducted by the Jewish Angency's Department for Torah Education . . . In addition to training religious teachers for religious institutions abroad, this department distributes books to educational institutions, rabbis and teachers in 30 different countries.

YMCA SYMPOSIUM ON CHRISTIANITY

Judaism, Buddhism, Mohommedism, and Hinduism will be teamed with Christianity in a seven evening session of religious study available to the public this fall. Toronto So-Ed Club is arranging the course as part of its fall program. The Club is one of the member groups of the Central YMCA, College Street, and aims a program at men and women in their twenties.

In charge of the religious course is a 19 year old girl, Joyce Anten, a public school teacher, living at 49 Simpson Avenue, Toronto. Miss Anten is trying to arrange speakers and discussion leaders in between periods of home study for the summer course she is taking.

Also on the discussions program of the Club are courses in developments in the medical field, travel in Canada, sports and courtship. There are instruction courses in dancing, fencing, skiing, self-improvement (a psychological course) and handicrafts.

Community Calendar

MONDAY, AUGUST 22, 1960

Bureau of Jewish Education Teachers' Summer Seminar

TUESDAY, AUGUST 23, 1960

Bureau of Jewish Education Teachers' Summer Seminar
12.15 p. m.—
United Jewish Welfare Fund Executive Meeting

WEDNESDAY, AUG. 24, 1960

Bureau of Jewish Education Teachers' Summer Seminar

THURSDAY, AUGUST 25, 1960

Bureau of Jewish Education Teachers' Summer Seminar

FRIDAY, AUGUST 26, 1960

New Mt. Sinai Hospital Executive Meeting

MONDAY, AUGUST 29, 1960

Bureau of Jewish Education Teachers' Summer Seminar

TUESDAY, AUGUST 30, 1960

Bureau of Jewish Education Teachers' Summer Seminar
United Jewish Welfare Fund Executive Meeting

WEDNESDAY, AUGUST 31,

Bureau of Jewish Education Teachers' Summer Seminar
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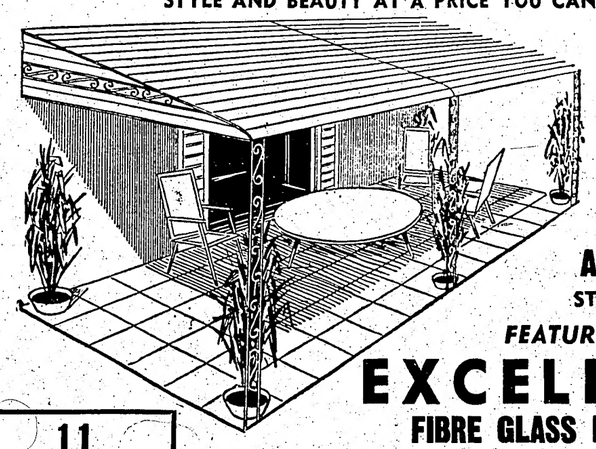

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A CJN Special

By A Diplomatic Correspondent

A Nazi Hiding In Russia? Wanted: Heinrich Mueller

"Gestapo Mueller," described by Reitlinger in his book "The Final Solution" as "this most utterly ruthless of all the S. S. personalities", was last heard of in Hitler's Berlin bunker a few days before the end.

He had come to interrogate Fegelein, cousin of Eva Braun and a close friend of Heinrich Himmler. Fegelein was shot and Mueller thereupon vanished without trace. His whereabouts are still a mystery, but there have been persistent rumours that he is in Russia.

Mueller was known to be a close student of Soviet methods, especially the Russian spy system. As Gestapo chief in Berlin he is said to have been in touch with the Soviet authorities through captured transmitters of Russian spies, which he utilised not only to disseminate bogus information but also for his personal ends.

If Mueller is in Russia is he there as an honoured guest? For he had signed the death warrants of 200 Russian prisoners of war executed in Auschwitz in the autumn and winter of 1941.

In his autobiography Rudolf Hoess, "the butcher of Auschwitz", describes Mueller as "the ice-cold executive organiser of all the measures which the Reichsfuehrer S. S. (Himmler) deemed necessary for the security of the Reich." One of these "security measures" signed by Mueller in December, 1942, was an order requiring the delivery in Auschwitz by January 31 of 45,000 Jews — 2,000 from Holland, 3,000 from Berlin, 30,000 from the Bialystok Ghetto, and 12,000 from Theresienstadt.

Few personal details are available of this sinister figure who directed the slaughter of the innocents with such calculating brutality. He was aged 39 and a police official when he joined the Nazi Party, in 1939, although he had been a high-ranking officer in the S. S. working under Himmler from the moment he took office as Bavarian Chief of Police.

As principal lieutenant to Heydrich, Mueller took a hand in the Crystal Night pogroms of November, 1938. He signed a directive ordering the arrest of 20,000 to 30,000 Jews, "preferably the well-to-do ones." The "sharpest measures" were to be taken against those who resisted with arms. As a result of this order 20,000 Jews were taken into "protective custody", and half of them sent to the Buchenwald death camp.

With the rank of S. S. Lieutenant-General this grand inquisitor of Nazism was appointed head of the notorious Department IV in the Reich Security Head Office, a section of which —4b, managed by Eichmann—was responsible for the rounding-up, transport, and gassing of millions of Jews.

Mueller, so Rudolf Hoess relates, had never personally seen Auschwitz, but "he knew every detail, including the crematoria and mortality figures with an exactitude which astonished me." And Hoess adds: "The Reich Security Head Office, or at least the executive, and all it achieved was Mueller . . . He always hid behind the Reichsfuehrer S. S., but it was known that the Reichsfuehrer S. S. and Kaltenbrunner completely depended on him in all questions concerning the prisoners. He had the final word in the executions."

In his book "The Venlo Incident", Captain S. Payne-Best, a British officer who was interrogated by Mueller on capture, gives this vivid pen-picture of the Gestapo chief, dressed in imitation of Hitler.

"He had rather funny eyes, which flickered from side to side with the greateset rapidity, and I suppose this was supposed to strike terror into the heart of the beholder . . . He shouted. "You are in the hands of the Gestapo. Don't imagine we will show you the slightest consideration. The Fuehrer has already shown the world that he is invincible and soon will come to liberate the people of England from the Jews and plutocrats such as you."

THROUGH THE Jewish MIRROR

Interesting and unusual items from HERE AND THERE

GRAVES IN POLAND DESECRATED IN SEARCH FOR GOLD

London — (W.J.A.). Four people were arrested recently in Poland, having been caught in the act of digging up graves of Jewish victims of Nazi persecution, buried in the former death camp of Sobibor, the Warsaw Yiddish "Folks-Sztyme" reports. The criminals are said to have removed ashes and bones from the graves with the aid of a sieve and were looking for gold.

One of the men, Sigmund Bochinski, aged 23, was sentenced to two years' imprisonment; the other three are reported to be still under investigation.

Commenting on the incident, "Folk-Sztyme" writes that it was high time to ensure that former concentration camps in which tens of thousands of Polish and foreign Jews had been killed, were "kept in good order" and also suggested the erection of a memorial at the camp in question.

HASSIDIM ESTABLISH VILLAGE IN N. Y. STATE

NEW YORK, (JTA). Followers of Rabbi J. J. Twersky, the Skvirer Rebbe, voted today to incorporate their community near Spring Valley, N. Y. as a village, to be known as New Square, the Americanized form of Skvir, the town of Russia which was the birthplace of the leader of the Hassidic sect. The village became the 12th in Rockland County, N. Y. and the first to be incorporated since 1929. The residents voted unanimously in favor of incorporation.

The first family from among the followers of Rabbi Twersky moved into the new community in 1957 after the site for the entire village was purchased from a dairy farmer. Sixty-nine houses have since been built, and are occupied today by 79 families numbering 539 persons.

Residents of New Square are expected to hold elections later this month when a mayor and four trustees will be named.

While nearly all residents of the community are hassidim of Rabbi Twersky, leaders of the group have emphasized that all persons will be welcome to live in the village. Although looking forward to the expansion of the village with a post office, shopping center and other facilities to make life pleasanter, community residents are hoping that no changes will be introduced which will alter their religious way of life.

MARKS AND SPENCER BUYING ISRAELI GOODS

Jerusalem, (JCNS.) "Assuming that Israel's borders will continue to be quiet and that immigration will not exceed 6,000 annually, I believe that we will reach our economic independence by 1969", Mr. Pinhas Sapir, the Israeli Minister of Commerce and Industry said during a Press conference here. "Provided we meet the quality requirements of foreign clients we have an unlimited market for our products in the United States and Europe."

Reporting on his recent American and European tour, Mr. Sapir, said that Marks and Spencer, the British leading chain stores for ready to wear clothes have placed orders for knitwear and raincoats with Israeli firms, for a trial on the British market.

CHRISTIAN ATTITUDE TO JUDAISM CONDEMNED

CAMBRIDGE, (JCNS.) Addressing the Modern Churchmen's Union Conference here, the Rev. Dr. Parkes in the course of his lecture on "The Jewish Background to the Incarnation" said it was impossible to believe that the relations which developed even in the apostolic period between Judaism and Christianity or between Jews and Gentile Christians were what God had intended.

Even in the New Testament itself, he said, they found statements and judgments which they knew not to have been true as well as others which lent themselves to immediate and violent misunderstanding. Paul himself in some of his vehemence was not innocent of creating such misunderstandings. Remarks which he made in discussing ritual as the basis for Gentile entry into the Church were interpreted by Gentile Christians as verdicts passed on Judaism as practised by Jews.

The appalling evil which had been wrought by the patristic development of an attitude to Judaism which rested on the New Testament was today widely recognised. Whatever the source of the seculiar forms which it now took, the ultimate responsibility for antisemitism lay on the Church. It was not necessarily to agree with all the interpretations which Pharisaic and Rabbinic Judaism adopted to say that the Church backed the wrong horse in condemning "the traditions of men" and identifying them with modifications of the text of Scripture.

TORONTO ORBIT

BY BERNICE DYMENT

THE TALK OF OUR TOWN: Moroccan community here grows . . . This Luncheon "Takes The Cake" . . .

Toronto's Moroccan Jewish Community has added nine new members this week—all in one fell swoop. Mrs. Fortuna Oziel and eight of her children arrived at Malton Airport, August 9th, for a joyful reunion with two older sons, Leon and Moses. The Oziels are the latest Moroccan family to be sponsored in Canada by the Jewish Immigrant Aid Society which began its program of North African immigration some three years ago. There are now 200 families in Toronto, integrating themselves well into a new way of life, with the assistance of diverse local community organizations.

Community Already Split

The Moroccan families immediately join government sponsored classes in English to facilitate their eligibility for employment. The Y.M.H.A. gives them free membership for a 6 months period, and arranges integration into social programs. There is a Moroccan Club in operation, and the group has its own synagogue, located on Markham Street. Its members are strictly orthodox, with rather a different form of worship than ours, since their rituals follow the old Sephardic tradition. In one respect, however, they differ from us not at all—their small community has already split up into different factions!

The families here in Toronto come largely from the white-collar group — people who had worked for U.S. bases in North Africa, etc. While Jews there were considered second-class citizens, it was by virtue of their superior education that they were able to qualify for better positions—Jews in Morocco had the advantage of Jewshish and French schools—the Alliance Israelite, which are superior by far to the native type of eduaction.

"Not Complete"

The Oziel family here is not yet complete—three other children are still to arrive. Perla, 16, is waiting in Paris for passport technicalities to be straightened out, and Solomon 18, along with Abraham 19, are still in Morocco for health reasons.

We welcome them all warmly, with every expectation that they will find a full and happy life here in our midst, and add the richness and colour of their own tradition to our Canadian way of life.

Lunch With The Oblate Fathers

A recent conversation with Dr. Saul Zabel, of the Israel Bond Office brought to light a most interested anecdote concerning the last visit of Mr. Rananan Sivan, Israeli Charge d'affaires, to our northern communities. Distinguished diplomats like Mr. Sivan do not often go as far as the small Jewish communities in northern Ontario and Quebec, and his visit was therefore doubly important, and the occasion for carefully planned civic events.

For example, in North Bay, Mr. Sivan opened the Pickerel Season—no small honor in that land of great sportsmen. In Kirkland Lake, he addressed the Kiwanis Club whose president is Mr. Norm Assad, a Syrian-Canadian. In Rouyan, Quebec he spoke before the Lions Club at a meeting graced by the presence of the Mayor of Rouyan, civic dignitaries, and representatives of the Rouyan Jewish community of 23 families. Incidentally, Mr. Sivan as a Past President of the Jerusalem Rotary Club.

The thing that interested me most however, was the account of Mr. Sivan's visit to the College de Classique de Rouyan—a Catholic institution run by the Oblate Fathers. The occasion was a luncheon in Mr. Sivan's honor, after which he was to address the student body and faculty members.

A Gesture—No Words

Mr. Sivan and his group were met outside the austere and forbidding stone building by Father Brasseau and several professors, dressed of course in their customary black robes. Because of the wide differences existing between the two groups, and their lack of acquaintance with one another, the first few minutes were rather tense. It was not until the party moved into the college dining-hall that the visitors were aware of how warm was their welcome. When Mr. Sivan and his colleagues took their places at the head table they found there a most remarkable table decoration—a three-foot long cake, beautifully decorated in a replica of the shape of Israel, and written on this cake the words, "May the Land of Israel and the People of Israel Live Forever in Peace". What made the gesture even more impressive was the fact that all the words were written in HEBREW.

This, as you can well imagine, broke all the previous barriers, for this was a conversation piece "par excellence". Care had also been taken to prepare food in accordance with Jewish dietary laws and the main course was broiled speckled trout, caught that very morning, with each fish carefully chosen so that no one was larger than another. The meal had been prepared by nuns, although none were present at the luncheon.

Mr. Sivan addressed the large audience on the subject, "The Contribution of Israel to the Development of Christianity." The question period which followed left no doubt as to the deep knowledge and interest of both students and faculty in Israel and its history. One of the questions asked was "How many Christians are there in Israel." Mr. Sivan's reply drew a wholesale chuckle from the audience as he stated, "There are in Israel . . . number of Christians, but we do not have a Christian Problem there!"

It would seem that occasions such as this, along with the general attitude of Pope John and his views on Israel, are a most positive and potent force in better understanding between Catholics and Jews, and long may they flourish.

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In Our Town And Elsewhere

EXPRESS APPRECIATION TO IRAN

MONTREAL (CJN.) A letter of appreciation was today placed in the hands of His Excellency Mahmoud Esfandiary, Envoy Extraordinary & Minister Plenipotentiary of Iran, by Lawrence Freiman, president of the United Zionist Council. The letter which was jointly signed by Samuel Bronfman, president of Canadian Jewish Congress, and Lawrence Freiman, expressed the appreciation of the Jewish community of Canada for the action of His Majesty Mohammed Reza Pahlevi, Shah-in-Shah of Iran, and his Government for reaffirming the already existing recognition of the State of Israel.

Mr. Freiman called upon the Iranian Minister at the Legation of Iran in Ottawa. Mr. Esfandiary indicated that he would immediately convey the letter to Iran and to the attention of the Shah.

Jias Brings Over Big Family

Last week the JIAS Reception Service welcomed the arrival of Mrs. Fortuna Oziel and her nine children at Malton Airport —Mrs. Oziel has been widowed for the past four years.

The story of the family immigration to Canada began in 1957. When she was faced with the problem of raising a family of eleven children, Mrs. Oziel decided that her oldest son, Leon, should immigrate to Canada. Leon landed in Canada in September 1957, with Jias help and became integrated into the Toronto life fairly well. In 1959 Jias again sponsored Leon's younger brother, Moses. Both boys managed to find jobs and send money home to help maintain their mother and her large family.

DECIDE TO BRING OVER FAMILY

It became apparent, however, that Morocco holds no future for these growing children and Jias decided to help bring the entire family over. With the co-operation of United Hias Service, the agency which supplied the transportation and Jias sponsorship, the application was approved and admission granted.

HOUSE SUPPLIED

To receive the family Jias rented a large home, furnished it and, because Mrs. Oziel could not bring large quantities of household essentials by plane, all necessities were supplied by Jias. At this point Jias Social Service will take over and with the help of the Jewish Vocational Service and the Jewish Family and Child Service, this family will be set on its feet, employment found for the older members of the family and the integration process begun. The arrival of this family may appear dramatic because of its size, the fact that lengthy social service will be required in view of the ages of the children and Mrs. Oziel's widowhood. However, this is one of many families that have been brought out through Jias as part of the day-to-day operation of this agency.

Now Reunited In Canada

A HAPPY FAMILY: THE OZIELS

8 MILLION EXPECTED

Canadian Synagogues To Participate In Bonds Campaign

MONTREAL, (CJN.) More than 700 synagogues in various parts of Canada and the United States are making plans for intensive participation in a special High Holiday effort on behalf of State of Israel Bonds, it was announced this week by D. Lou Harris, National Chairman of the State of Israel Bond Organization in Canada.

RESPONSE ENTHUSIASTIC

Mr. Harris stated that synagogue committees have enthusiastically responded to the need for making the forthcoming High Holidays "an occasion of renewed dedication in behalf of Israel's spiritual and cultural future through greater support of its economic development."

He also pointed out that the traditional High Holiday effort for Israel Bonds has in the past provided a substantial portion of the annual receipt. Last year, he said, more than $7,250,000 was received for Israel Bonds as a result of special activities in synagogues during Rosh Hashonah and Yom Kippur. In a number of instances the Israel Bond effort has been conducted during Succoth.

CHIEF RABBI IN APPEAL

On the basis of preparation now underway the Israel Bond leader estimated that approximately $8,000,000 would be realized for Israel Bonds from the 1960 High Holiday program.

The importance which the State of Israel attaches to the special High Holiday effort for Israel Bonds, Mr. Harris, noted is reflected in statements just received from Chief Rabbi Isaac Nissim of Israel.

Rabbi Nissim, Mr. Harris reported, termed the State of Israel, "the stronghold of our people and its future," and called on all Jews to "rally around her and be full partners in her upbuilding."

AWARD TO SYNAGOGUES

Mr. Harris indicated that a special award will be presented to synagogues for outstanding participation in the High Holiday effort for Israel Bonds. The award will be a silver-plated container, made in Israel, to hold an "esrog", the citron-like fruit which is used during the observance of the Succoth festival.

STATE DEPARTMENT HAILS ARGENTINE - ISRAELI FRIENDSHIP

WASHINGTON, (JTA.) The United States "enthusiastically welcomes" the resumption of the traditionally friendly relations between Argentina and Israel which were marred by the capture of Adolf Eichmann in Buenos Aires, State Department officials commented in connection with the Joint Argentine - Israeli statement issued last week declaring the incident closed.

Social And Personal

GREENSPOON BAR MITZVAH

Ira Eric, son of Mr. and Mrs. Max Greenspoon, 6 Manor Haven Rd., will be called to the Reading of the Law, in celebration of his Bar Mitzvah, on Saturday, September 3, at Adath Israel Synagogue. He is the grandson of Mr. and Mrs. S. Banner, 491 Melrose and of Mr. Ben Greenspoon of Sudbury, Ontario.

The following evening a dinner and reception will be held in the Synagogue.

TORONTO SCHOLARSHIPS FOR HEBREW UNIVERSITY

The Rho Pi Phi Fraternity Nu Chapter of Toronto has established two Bursary Scholarships at the Hebrew University's School of Pharmacy, in Jerusalem, Israel.

The scholarships, which are to be competed for and awarded in the name of the Fraternity will lend assistance to two meritorious students now completing their studies in Pharmacy.

JNF TOUR RETURNS TO CANADA

The 1960 JNF Tour to Israel, the eighth to date, returned to Canada this week after a full program of ceremonies and sight-seeing abroad. Among noteworthy events of the tour was the planting of a tree in Canada Forest by each member of the tour, and the dedication of a mile of trees by Mr. and Mrs. Louis Lockshin, President of the Toronto J.N.F. The Lockshins also dedicated a grove of trees honoring their daughter and son-in-law, Mr. and Mrs. Murray Freedman. While in Israel the group met with Mr. Yacov Tzur, the new Director of JNF, and former Israeli Ambassador to France.

HAIFA BRIS

Mazel tov to Mr. and Mrs. Henry Rosenberg, prominent members of Toronto's Jewish community, on the birth of their youngest grandchild, the son of Mr. and Mrs. Lionel Freeman. The "bris" took place in Haifa and was attended by a number of Torontonians visiting in Israel.

JERUSALEM BAR MITZVAH

David Zifkin, son of Mr. and Mrs. Harry Zifkin, Toronto Zionist leader, will be called to the Torah as a Bar Mitzvah on August 20th, at the Rehavia Shul in Jerusalem. The Zifkin party which flew to Israel for the occasion number 16, from the United States and Canada.

ART COLLECTION AT C. N. E.

A feature of the Canadian National Exhibition this year will be an art exhibition called "A Tribute to Women", sponsored by the Canadian Cancer Society. One room in the gallery has been set aside to display part of the famous art collection of Mr. and Mrs. Samuel Zacks of Toronto.

WORLD PREMIERE

A much anticipated feature of the forthcoming Zionist Convention to be held in Montreal October 29th to November 1st, will be the world premiere of the film, "Theodore Herzl—a Living Portrait." The film will be shown publicly for the first time at the opening night session of the Convention at the Sheraton-Mount Royal Hotel, on October 29th.

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OUR HOLLYWOOD MAN IN LAS VEGAS

Meet Danny Kay, "Comedian With A Heart"

BY HERBERT G. LUFT

LAS VEGAS, NEVADA, (JTA) —At the Desert Inn, I watched 47-year-old Danny Kaye whirling across the stage as a frolicsome little boy in playful fashion, a rascal kidding the audience with tongue twisters and double-talk, improvised Slavic accents, any Gypsy folk songs of his own making. A loveable boob of sheer unbound vitality, he is spreading happiness in a simple, childlike fashion, yet is never childish in his humor. His inventiveness on live stage is matched by none. There is no timed or written program fixed for his show which he develops free and easy in front of the crowd with his mimicry, singing, dancing, and orchestra conducting. A unique attraction is his gift to trick his listeners into a "spontaneous" participation in his whimsical, nonsensical chants of make-believe languages and dialects. To date, no two of his current performances have been alike.

STILL YOUNG

I had seen the beloved buffoon first in 1945 when I worked in film editing at the Samuel Goldwyn Studios where he was making his movie, "Wonder Man." It is amazing how youthful Danny Kaye has remained in his work throughout these fifteen years. He sparkles and glows with the same exploding vehemence he showed at the dawn of his career. His antics are just as breathtakingly hilarious as they were then. To his role as a perennial rascal and glib raconteur he has now added another element, a quality of warmth which comes out in some quiet ditties of the early 1910's.

ACHIEVES STATURE

Danny Kay has achieved stature not only as a showman, but also as a humanitarian whose heart is dedicated to the children of the world. As ambassador of UNICEF—a position unique for an entertainer — he has traveled the world with diplomatic portfolio inspecting medical and nutritional stations situated around five continents. Ambassador-at-large — and that rated Kaye as a 21-gun salute ambassador — is an impressive title for "The Kid from Brooklyn" who grew up in Bushwick and, as he wise-cracks now, met the boys from his street block in many parts of the world, in Burma, Pakistan and Siam, always in the penal colony. Perhaps, this has been his reason for trying to give the offspring of the underprivileged new hope for a better tomorrow through his work for the United Nations Childrens Fund.

It was on behalf of the Milk Fund that Danny Kaye, the son of Brooklyn tailor Jacob Kaminsky, originally went to the Middle East and visited Israel somehow unmindful of his own heritage as a Jew. The unexpectedly enthusiastic reception in the Holy Land created in him a great affection for his people, but also caused his being banned from Arab' countries and a blacklisting of all Kaye films in the UAR, Jordan and Saudi Arabia.

A graduate of the "Borscht Circuit" with dramatic experience at the Catskill Summer Camp near White Lake, he began to piece his own style together on his first tour of Japan prior to World War II. "I used to give them pantomine in Tokyo," Danny says, "and after a couple of weeks I threw in a Japanese word here and there for a clue. After a number was over they'd holler, 'kaye-san!' Thus the name Kaye was born."

Having played on the screen many characters without specific origin, except "Hans Christian Andersen" of Denmark, he portrayed the character of Jacobowsky, the homeless Polish Jew, in the filmization of Franz Werfel's drama, "Me and the Colonel" thereby drawing himself into the circle of the refugee problem. This is quite in line with his work for the uprooted children of Europe and Asia. The image of the real Danny Kaye can be found in two documentary films, "Assignment Children" and "Secret Life of Danny Kaye," which best can show us that he is a comedian with a heart.

JEWS IN SPORTS

MEN AND EVENTS
By Harold U. Ribalow

THE LITTLE LEAGUE

In our neighborhood, which contains many boys of Italian, Swedish, Irish and Jewish extraction, the Little League is a sort of League of Nations. Now that the season is about over, and my son has completed a full year on a major league team in the circuit (as against a year ago, when he played on a minor league team), a few observations are worth making.

Competition, which was less important and compelling in the minor league, was strong in the major leagues. Strong enough, at any rate, for the manager to use his best players as frequently as possible. A year ago, the manager was less impressed with the final score than with the fact that every boy had a chance to perform. My boy's manager this season was keenly aware of the standings and wanted a championship team. The laws force the manager to use every boy at least two innings. And so even the inferior players got into the game. Those who were obviously untalented went back to the minors. My own boy, at the outset, played the necessary two innings. But when he made the winning hit twice running and fielded well, he became a regular and started the games, when once he had come in in the midst of the game. He was more aware than before of the struggle to win a position. And when he contributed a key hit, he was more excited than when a year ago, he played all the time, regardless of his performance.

The manager's own son was on the squad and that boy received preferential treatment—for a little while. But if it was a matter of winning, the manager yanked his own lad quickly. The main loyalty was to the team, if there was a showdown. Curiously, the players themselves worried mainly about getting into the game. That is what was important to them. If they lost, it didn't bother them much. As it happened, it was a very strong team, and they won most of their games. But this was incidental to the players. It was playing that counted.

There wasn't much coaching and training, although now and again, one of the elders showed a boy how to correct his stance, or how to throw more accurately. And the boys themselves were quite generous about their teammates. If one of the boys made a good play, all the others were delighted. And if one or two of them were obviously better than the others, this fact, too, was recognized, quickly and generously.

Some people worry about the tension visited upon the players. I didn't discover any — if they played. Only those who sat on the bench were unhappy. And, eventually, all got into the game often enough to make them happy. The few who didn't were soon "shipped" to the minors where, I assume, they played more frequently. Three of the boys on the original team were "sent down" and others "came up." In all, it gave the young fellows an insight into organized ball, for in the daily sports pages they constantly read of men coming up and going down. They, then, were part of a similar organization and they accepted it.

Once, there was a bit of Jew-baiting, when an opposition player sneered at two Jewish boys. The manager knew nothing about it because the jibes occurred off the field; after all, the kids come from the same neighborhood and they see each other often, walking around in uniforms. The Jewish kids were not philosophical about it. They jumped the others, twisted their arms, told them to shut up —and everybody was friendly again. Or at least, the sneering was halted.

Speaking from first-hand observation, I can stay that my own boy matured somewhat during the season. He learned that he had to make the team on his own. When he felt he was being slighted, he had to ask the manager (a stranger) why he wasn't being played more. And when he got his chance, he made good. By the time the season was over, he was a respected regular, with a good batting average and with some fine fielding under his belt. He had gained poise and assurance and had learned to make his own way. When the season began, he had a tendency to ask me to speak up for him. At the end, he spoke for himself—successfully and through his innate ability.

It has, therefore, been useful, for the kids have to learn to get along on their own, to fight their own way into positions they want. If they have the ability, they'll get there, without influence. If they don't they'll play elsewhere, in a lesser league.

Life isn't much different, is it?

Memo To Readers And Friends Of THE CANADIAN JEWISH NEWS

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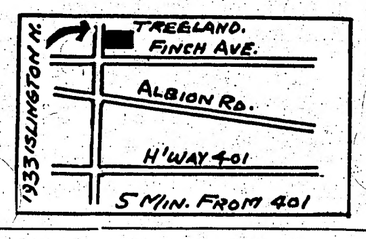

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A SHORT STORY

By Chaim I. Bermant

UNHOLY MATRIMONY

Everyone in the Eccleskirk Jewish community did everything at the same time. They would be born in January, married in July, and die in December. Happily the rest of Eccleskirk was more erratic, otherwise it would have been difficult for the local midwives, florists, and undertakers. This story concerns two weddings. It is a sad story, and if you do not wish your Friday evening disturbed you had better turn to the engagements page (unless that, too, saddens you.) I should add that I have been out of Eccleskirk for some years, and I have therefore not been able to verify every detail I am about to relate.

For as long as anyone could remember people in Eccleskirk got married either in the Great Synagogue or the Spanish and Portuguese (alias the Galietzaner) Synagogue. There was not another in town. Then two years ago they built a third synagogue in the fashionable suburb of Twitchbury, and overnight everyone became members. It was the story of the hotels all over again. For years everyone in Eccleskirk, or nearly everyone, would dine in the Midland on Saturday nights and entertain there at other times. Every charity ball from the Blue and White to the Migdal Gad Cat and Dog Home was held there. It was an important source of income for British Railways and helped considerably to limit its deficit. Then the Excelsior was built, and overnight the Midland became derelict. (Witness the accounts of the British Transport Commission since 1958.) Not that the old synagogues became derelict; there were still the minyan men. But as far as the weddings were concerned, they were finished.

If one did not marry in Twitchbury, one did not have a proper start in life. Thus, came July and Twitchbury would be packed with limousines like an undertakers' congress. As soon as a girl began to date, her mother would book the chuppa. There was a stiff non-recoverable reservation fee, and as the course of true and untrue love never does run smooth Twitchbury Synagogue became very rich. Needless to say, everyone got married on the Sunday, for the very good reason that no one ever married any other time. A morning wedding was unheard of, and no one got married at night. There were thus about four and a half nuptial hours per week. To overcome the pressure of demand the Synagogue Board of Control introduced the shift system. There were three Houses: the 1.30, the 3 o'clock, and the 4.30. Someone suggested a continuous performance, but though the idea was considered it was thought impractical. Not that the three-shift system was without its defects. As everybody in Eccleskirk was invited to everybody else's weddings, the system kept the receptions in a constant state of mobility with everyone cantering around from one reception hall to another, grabbing a canape here, a whisky there, a mazzeltov everywhere.

One day cousin Aphrodite, having celebrated her 17th birthday, and feeling full of years, became engaged. (Aphrodite may have been an odd name for a Jewish girl, but then aunt Sarah was a graduate in classics; she had a peanut of a son called Apollo.) Aphrodite was very short-sighted and her fiance was even more so, which, having regard to the appearance of the pair, was a mercy. When the wedding came all the preparations were complete. The Excelsior was booked for the reception, Twitchbury was booked for the chuppa, the flower beds of England were ravaged for the decorations. A top-hatted corps of ushers marshalled everyone to their place. Everything went off with superb precision. Only one thing went wrong. There was some error in the notification sent to the various bridegrooms, for it happened that a three o'clock bridegroom got married to a 4.30 bride, or viceversa. It is untrue that cousin Aphrodite was on her honeymoon before she discovered her error, and that even then she did not complain. Matters were straightened out long before that but the shift-system was abandoned.

(Copyright by Canadian Jewish News & The Jewish Chronicle Feature & News Service.)

Recipe of the Week

HOME BAKED CRESCENTS

2 packages active dry yeast
¼ cup warm water
3/4 cup scalded milk
½ cup shortening
¼ cup sugar
½ teaspoon salt
2 eggs
4½ cups sifted flour
Peanut butter honey filling
Butter or margarine (melted)

Sprinkle yeast over water; stir until dissolved. To hot scalded milk, add shortening, sugar and salt; cool. Add to yeast mixture with eggs. Add 1 cup of the flour and beat (at least 60 strokes) unil mixture is thoroughly combined. Continue to beat in flour, ½ cup at a time, adding enough to make a dough that clings to itself in a ball. Cover bowl and refrigerate 24 hours. Divide into fourths.

Roll out each piece on a floured board into an 11-inch circle 1/8 inch thick. Cut each round into 8 pie-shaped wedges. Spread with peanut butter honey filling. Roll starting from wide side and bent to form crescent. Dip each roll into melted butter or margarine and set two inches apart on greased baking sheet. Cover and let rise until doubled in bulk (1½ to 2 hours.) Bake in hot (450 degrees) oven 10 to 12 minutes. Makes 2½ dozen.

PEANUT BUTTER HONEY FILLING: Blend 2/3 cup peanut butter, 2/3 cup honey, ¼ teaspoon salt, ½ teaspoon allspice and 1 teaspoon cinnamon; spread on crescent wedges.

Little Children, Little Troubles

BY RUTHIE

When my children were all under the age of ten, I smirked whenever I heard someone say, "You're complaining? Your children are still babies. Wait! Little children, little troubles; big children, big troubles."

"Oh, yeah?" I'd think. "A lot you remember!"

What could be more exasperating than having the phone ring, hearing the sizzle of the milk as it boils over, and bathing the baby—all at the same time? Try it. Especially when hubby comes home from work a little earlier than usual and dinner isn't ready!

Did you ever feed a baby who refuses to eat? Sweet brat! You pour into his mouth the first spoonful of pablum. You follow with the second spoonful. Then comes the third. What you fail to notice is that the darling doesn't swallow. All of a sudden, "Ker-choo!" He sneezes it all right onto your face. Some fun! You feel like throttling him, but all you say is "GESUNDHEIT!"

The "apple of your eye" is four years old. You present him with, say, a sister. Isn't it wonderful? Wonderful, my eye! Junior hankers for attention as never before. It seems as though he deliberately injures himself just so that he can run crying to you. It comforts him when you kiss his "boo-boo." Or else he pokes baby or pours her milk down the drain when you're not looking.

"Psychological," says the doctor. "He's jealous. Allow him to feed the infant or hold it. He'll snap out of it."

You're ready to comply when Junior does an about face. You become upset because now he doesn't so much as look at his sister. Squirting water from a pistol is more fun.

As they become older, you discover more gray on your head.

"Will the time ever come when they'll be self-sufficient?" you muse.

Soon, soon.

Junior cannot decide between finishing law school and getting married. Nor does our advice help much.

Sister? All you hear is, "I need this. I need that. I wore this dress TWICE. I won't be caught dead in the other. Why can't I be like other girls? Why can't you be like other mothers?" And so on.

The family becomes frantic when, one fine day, Janie announces her decision to quit school.

"Finishing Grade XII is enough. I want to work."

"What!" sputters Dad. "With the world so full of competition, you want to throw away an education? I wish my father had forced me to finish school."

"Well, all my friends are working."

"My friends, my friends!" I join in. "Must you always follow your friends? If they jump off the roof, do you have to do the same? Why don't they learn from you once in awhile?"

Nothing helps. It's a pity, wasting your breath. You feel as though you're on a merry-go-round.

Oh, for the days when they were babies! Sure, it was rough. But YOU were the boss. You knew where they were every minute of the day. You didn't have to worry when they'd come home at night. You were exhausted from sheer physical activity. Yet nothing could compare with your peace of mind after the darlings were safely tucked in their beds.

Yes, you find yourselves thinking, "Little children, little troubles . . . "

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CHILDREN'S CORNER by Deborah

The Rabbi's Corner

By Dr. Samuel J. Fox

QUESTION: What is the origin of the custom of the Rabbi's sermon usually delivered on the Sabbath?

ANSWER: The Talmudic Sages traced the origin of this practice to the days of Moses (Yalkut Shimoni, Parshas Va-Yakhel). Commenting upon the Biblical statement (Exodus 35:1) that Moses "assembled" the people of Israel, the Rabbi's comment that it was Moses' practice to make large gatherings on the Sabbath and to address them concerning the laws of the Sabbath, to teach them to assemble in the House of Worship and study on the Sabbath to learn and listen to the discussions of our traditional laws and practices. Historically, it is claimed that the sermon was originally associated with the reading of Torah on the Sabbath. When the language of the street differed from that of the original Biblical Hebrew, a translation and interpretation of the Bible reading was offered along with the reading itself. This eventually lead to the practice of delivering a sermon on the Sabbath some time after the scripture reading.

QUESCTION: When is the appropriate time for the sermon?

ANSWER: As stated above, the sermon was originally associated with the reading of the scriptures. Thus the time was either after the scripture reading on Sabbath morning or before the scripture reading on Sabbath afternoon. At certain times the afternoon sermon was most popular among the laity who would assemble in the House of Worship or study, coming there from surrounding areas. It is also known that Friday night was an occasion for this too — mostly in a sense of actual learning and study. Generally speaking, it should be pointed out that while moral improvement was one of the desired achievements of the sermon, nevertheless, this was only a by-product of the process of study. The practice of preaching as we know it today, completely geared to moral improvement and rarely intended for study was not originally a Rabbinic innovation.

Keep Smiling

SURE SIGN

Bob: "I'm getting stronger."
Bess: "How do you know?"
Bob: "Because a few years ago I couldn't carry ten dollar's worth of groceries and now it's easy."

* * *

FIGURED OUT

"Dad," said the subscriber's little daughter, "I know why the editors call themselves 'we.' "
"Why?"
"So the fellow who doesn't like what's printed will think that there are too many for him to lick."

* * * *

GREEN LIGHT

Girl: "Do you have any green lipstick?"
Druggist: "Green lipstick?"
Girl: "Yes, my date tonight is with a railroad man."

* * * *

GOOD SOLUTION

A beginner student at a Middle East College was constantly boasting about his mastry of the English language.

One day he told a fellow student: "I know the English well. I can even say to a person, 'Come here,' and he knows what I mean."

"Suppose you want a person to go there?" asked the other. "What do you do?"

The beginner thought a moment and answered: go over there and then say, 'Come here.' "

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Report From England

Set Sail — On A Trip To Adventure

BY THOMAS JENKINS

LONDON — La Goleta's 1,300 square feet of sail stretched white as gull's wings against the hazy blue of the sky. Her 54ft. mainmast dipped gently until the horizon was a diagnal across our deck.

My right foot was up to the ankle in cold green water—and I was loving it.

I had thought I would have to learn gradually why it is that teetering about the streaming, canting deck of a boat, wrestling with tons of sodden sails, sends men into ecstasies and makes them give up home and fireside without a backward glance.

But here I was, 10 minutes aboard La Goleta, a 29-ton Bermudan staysail schooner, slanting out from Sandbank in the Firth of Clyde on a fine, fresh day and hoping it would blow a bit harder.

La Goleta (her name is Spanish for The Schooner) is one of a number of yachts which the Scottish Council for Physical Recreation has organised into a splendid holiday fleet—a fleet anyone can join on the West Coast of Scotland.

GREENHORNS

La Goleta was built in 1927 for the famous Fastnet Race. She was one of only two boats to finish that year.

Alastair Garvie, her owner and skipper, a tall, thin man with a smile like a slice of melon and a voice as soft as the hills around us, had welcomed me aboard, with four other greenhorns.

There was David from Wales, Rex from Liverpool, Ian from Aberdeen, Donald from Glasgow. None of us had sailed before. Another yachtsman, David Burnett, whose own ketch Norma is also in the cruising fleet, was aboard helping to handle the boat—and us.

On the first day we made about three miles as the crow flies—in four hours. In any other form of transport it would have been maddening.

The wind was from the south-east. We wanted to go south, so we tacked a zig-zag course up the Firth, sailing close to the wind one way, then swinging round across it, and off again towards the other sunlit shore.

KEEP DOWN!

It was when we changed tack, or "put about," that we amateurs most enjoyed ourselves. For as the boat swings round her sails swing across. A massive boom can crack your head like a breakfast egg if you don't keep it down. There are ropes to pull, tackle to wrestle with. We wrestled like schoolboys.

The Clyde is a busy firth. We passed a submarine rumbling along dark as a seal. A puffer, one of the strange little boats that stagger erratically round the Scottish islands, chugged across our bow, living up to her name by belching a smoke-screen behind her in which the Bismarck could have lost even Kenneth More.

Then a tanker, her black sides looking half a mile long as we creamed in and around her stern. A tiny figure waved and I got the tremendous pleasure of being for the first time, in the little boat, all grace and sweet lines, instead of in a steel mountain of ship.

At 7.30, with the day quietening, we came to Largs, its churches and houses squatting on the water's edge. But we did not anchor there. We crossed over to a small, still bay on Great Cumbrae Island called Balloch Martin, where only a house called Fairhaven looked out on us, and the anchor bit down through the water to hold us quiet there.

STARVING

Alastair cooked the dinner over a paraffin pressure stove in a frying pan which was only just small enough to allow him into the galley with it. Our appetites were those of starving pumas.

But when the first wild champing of jaws had subsided, we were able to sit on the gently rocking deck and savour the other splendid thing about sailing—the peace of anchoring off a place, hearing its noise filtered through dark night air, listening to the terns mewing in the dark above and the oyster-catchers crying on the shore.

We climbed at last into tartan sleeping bags and laid down our heads like tired children. In the morning, I raised mine a shade smartly in my top bunk. The bump has almost gone now.

It was another good day. We picked up four schoolchildren who were spending a week at the Scottish Council's centre at Largs, where they climb mountains, ride ponies, play golf, and sail.

They had never been in a yacht. We had been in one for a whole day. So they listened with some respect while we explained it all to them. Alastair Garvie and David Burnett smiled at each other and said nothing.

This is a channel as lovely as its name that arcs round the island of Bute, past places with names like Colintraive, Tighnabruaich, and Kames. It took us a long time to pass them all, for the wind died as we came into the Kyles.

At the wheel, I tried to keep a puff filling the sails. But this was a quiet, quiet day, with only the suck and slap of gentle water to break the stillness. Nobody seemed to mind. The rest of the world could racket about as it liked. We soaked the peace in through our very skins.

By evening we were back through the Kyles to Rothesay, famous holiday resort. We anchored well out, beyond the ribbons of colour laid on the water, by the lights of hotels and funfairs.

NO SOCKS

As David Burnett and I peeled potatoes for dinner he told me how, living as he does in his boat all year, he gets a little unused to civilisation. He went once, last year, to a rather splendid dinner in Glasgow. Dressed, of course, for the occasion.

"I thought I was pretty natty in my dark suit and black shoes," said David. "It wasn't till I sat down to dinner that I noticed I hadn't any sock on."

I rowed ashore in the dinghy to pull mussels off a jetty and we baited our little fishing line. We caught five fish—or it may have been one silly fish twice and an even sillier one three times. They were all of three inches long. We threw them back, watching the greeny-white fluorescence leap up as they splashed into the dark water. Reluctantly we went to bed at half past midnight after a nightcap dispensed by Alastair. The wind came back for our return to Sandbank. Under clouds that came down to our mast-top, over a sea of lead, La Goleta's white hull gurgled. A fine rain beaded the top of the deckhouse and ran down my neck in rivers.

I did not care. We had full sail on, dipping our varnished masts and sending the foaming water along the gunwhales. A day that would have been dripping misery on shore was transformed by the poetry of the boat's motion.

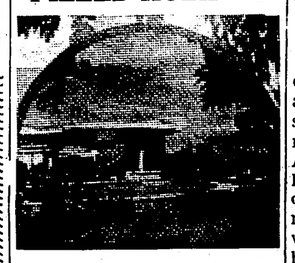
When the 21,000-ton Cunarder Sylvania majestically passed us we could feel only pity for the people condemned to her luxury.

A GULL . . .

Finally we reached our mooring off Sandbank, and were soon watching La Goleta recede beyond the stern of the dinghy taking us ashore. She sat like a gull on the water.

I boarded a dirty old train and came sadly away.

GATEWAY TO A TREASURE-FILLED HOLIDAY



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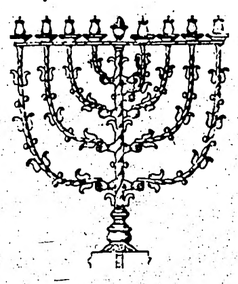

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Canadian Panorama

BY MORDECAI HIRSHENSON

MISS TORONTO OF 1958 NOW A JEW

The former Marianne Lenchak, blonde Toronto beauty, took instruction in Judaism for four months, changed her name to Miriam, and was converted to Judaism before marrying medical student Allan Gross of Toronto, a few weeks ago.

In a ceremony before Rabbi Reuben Slonim and two witnesses, the shapely proselyte, now know as "Miriam, daughter of Abraham", swore to uphold Jewish ways and customs, to keep a kosher home, and repeated the words of Ruth to Naomi: "For whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

She answered a series of searching questions on the Jewish festivals and their meanings on basic Jewish practices and customs. She had learned the names of the Jewish months —Nissan, Kislev, etc., on which special festivals like Passover and Channukah occur.

On being approached by Miss Lenchak the rabbi had first turned her away and dissuaded her from her plan. On her persistence, however, he agreed to accept her a "righteous proselyte" and to give her instruction in Judaism.

USA HAS THE INGENUITY—BUT CANADA SHOWS THE WAY

About 16 months ago the American Jewish civic and rabbinical agencies, sitting down to contemplate the clamour for humane slaughter legislation—legislation that would affect the procedures of kosher slaughter—issued a joint statement of policy that included the following passage:

". . We are confident that American scientific knowledge, mechanical skill, and ingenuity can devise methods of preparing animals for Jewish religious slaughter that are practicable, mechanically feasible, and at the same time humane."

The irony in the situation is that despite the sanguine and self-confident prophecy about "American scientific knowledge, mechanical skill" etc., it was a Canadian firm using Canadian personnel that invented a simple but effective device that now seems likely to be adopted by the Americans.

Last week John MacFarlane of Boston, a member of the U. S. government's National Commission on Humane Slaughter—himself representing the humane societies of America—observed the new method in use at Canada Packers Junction plant. He immediately pronounced it the most humane method he had ever seen for pre-shechita animal handling.

Mr. MacFarlane has travelled the world observing slaughter methods. His only regret was that the Jewish communal agencies in the USA had already expended needless sums of money in experimentation and research which under present circumstances have proved fruitless.

Leo Pfeffer, the American Jewish Congress' legal expert who was in the visiting group stated that from the legal point of view the method was ideal as since the animal is neither hoisted, shackled or cast, the device falls squarely within the provisions of almost any humane slaughter law.

The U. S. Jewish agencies through the NCRAC had pooled their resources and engaged engineering researchers who had prepared elaborate blueprints, measurements and diagrams, studied animal anatomy, musculatures and flexibilities and tested tension points —but despite all this effort had failed to put an animal to a practical demonstration. The Canadian firm (Canada Packers) waiving all theory, merely went ahead and tried one device—the sling method, and then another—the present method, which they found was successful.

Y. OSOLKY, FROM RAGS TO YESHIVOTH

Yosef Osolky who died recently at the Mount Sinai Hospital at the age of about 90 was a man whose great enthusiasm was the creation of yeshivoth. A former rag pedlar who made good, he was something of a Talmud student himself and was a close friend of many rabbis and scholars whom he befriended. He built entirely ta his expense the mikvah-equipped Talmud Torah at Bathurst and Edinborough in North York which is now operated by the Habad Hassidim. Osolky travelled to Brooklyn where he met the Sorbonne-trained Lubavitcher Rebbe, Rabbi Schneersohn to whose organization he entrusted the school.

In previous years Osolky contributed large sums to the Eitz Chaim Schools, the Yeshiva Toras Chaim, and most recently, to the Talmud Torah of the Hungarian Teitzer Rebbe (Rabbi Gruenwald) on Major Street.

THE SHUMIATCHERS—IN LAW AND LITERATURE

Morris Shumiatcher, Q.C., the brilliant Prairie lawyer, with the Mephistophelian beard and the frank, open voice is a familiar figure on C.B.C. panels these days. As chairman of the Civil Liberties Committee of the Canadian Bar Association he was recently interviewed by Blair Fraser in connection with the Diefenbaker Bill of Rights. He is also defending Miss Rebrin, Chinese-born stateless Russian language teacher, who has been put under a deportation order.

Mr. Shumiatcher has a close family connection with Yiddish literature. His aunt, Esther Shumiatcher, is the widow of the noted Yiddish dramatist, Peretz Hirshbein, and is herself known widely as a poetess in her own right.

THE MINSKER SYNAGOGUE AND A 30 YEAR OLD ERROR

A synagogue on St. Andrews Street off Spadina Avenue known as the Minsker Shul or the Anshei Minsk (or for that matter known, even more commonly if not incongruously, as the Saint Andrews Shul) has an interesting, if ungrammatical, inscription over its door. Most synagogues have a phrase in Hebrew indicating the year of founding, generally the words "nosad sh'nat . . ." The balebattim of St. Andrews Street perhaps wanted to go beyond the Hebrew and make their inscription intelligible to the simple folk so they decided 30 years ago when the shul was was built, to record the date in plain and unadorned Yiddish. In so doing, however, they sinned not only against the tradition of having such inscriptions in Hebrew, but they violated the Yiddish language itself. The inscription reads: **Gebildet sh'nas 1930. Gebildet**, however, **means** not built but "educated" or "cultured." The proper Yiddish word would be **geboit** or **gebout.** The shul balebattim were misled by the loose Yiddish-English they used themselves, so today the carved inscription over the door remains an error publicly preserved in stone.

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Commentary By M. J. Nurenberger

(Continued From Page One)

be free to travel abroad and to emigrate, if they so desire.

* * *

Moroccan Jewry is still the most numerous Jewish community in the Arab world today.

Its present situation and future are our problem and our concern. The Sultan knows that the Jewish people have no quarrel with Arab nationalism per se. Our fears and our opposition are imposed upon us by those in the Arab camp who have made the extermination of Israel a part of official Arab policy. The Sultan of Morocco is a man of great prestige in the Arab world. No one doubts his intentions. However, we feel sadly disappointed by the lack of action in the palace of Rabat.

* * *

The Sultan has an opportunity to imitate the Shah of Iran and thus help to turn the tide into a new era when the Golden Age of Arab-Jewish history would again become a feature of semitic history.

* * *

I am certain that these young, fervent Moroccan Nationalists are still convinced, as they were ten years ago when we discussed this problem in cafes of Casablanca and Rabat, that the Jews have a right to live as freely as the Arabs. They should also remember that the Jews are determined not to be liquidated in order to make it expedient for Nasser. Morocco is geographically distant from the boiling Near East. But it is more Arab than Egypt. And because of its history, it could play a great, positive role in eradicating the artificial friction created among Jews and Arabs by irresponsible politicians and adventurers.

Israel, Newest Football In Morocco Politics

(Continued From Page One)

As so often happens, the parties are scoring political points off each other at the expense of the Jewish population, who have become the innocent victims of party squabbles.

NEW YESHIVOT IN MOROCCO

AGADIR, (JCNS.) The Yeshiva, founded by the Lubavitch Chassidim, and destroyed during the earthquake early this year, is to be reconstructed and reorganised at Marakesh, one of the large cities in Morocco.

The new Yeshiva, which is to accommodate 120 students, about one third more than used to be in Agadir, will be housed in one of the finest buildings in the city, and the opening is expected to take place shortly after the autumn holidays.

Registration for new students has already begun and according to Rabbi Gorodetski, the Head of the Lubavitch in Europe, who has just returned from Morocco, the number of applications is larger than anticipated.

At the same time another Yeshiva is to be opened in Morocco, in the city of Bnei Emlal, and this one too will be connected with the one destroyed in Agadir. It is to be named after the Principal and the twenty-two students who lost their lives in the earthquake.

—BULLETINS—

ISRAEL WINS PRIZE FOR "BEST SONG OF 1960"

PESARO, (JCNS.) A fresh little marching song won for Israel the prize for "the Best Song of 1960", at a competition held in Pesaro, Italy, in which fourteen nations participated. The award was given by the votes of the fourteen hundred people who made up the audience and of the members of an international jury set up from the countries represented. The festival of light music went on for three days in Pesaro's Sports Palace.

JEWISH EX-CHAMP GUARD ACCUSED

TEL AVIV, (JCNS.) Accused of beating Jewish prisoners in two Latvian concentration camps where he served during the war, Avraham Hirsch Tikotchinski aged 52, was brought to trial here last Sunday.

Known also as Hershel Fresser, he is being charged under the terms of the Nazis and Nazi Collaborator (Punishment) Law, 1950. This is the same law under which Adolf Eichmann is to be tried.

Three witnesses testified in court that they had seen the accused beat a young lad for hiding bread.

KATANGA CHIEF RABBI IN ISRAEL

TEL AVIV, (JCNS.) Rabbi Moisé Levy, Chief Rabbi of Elisabethville, arrived in Israel with ten Congolese Jewish families. He told reporters that he is to discuss with Jewish Agency officials the possibility of more Congo Jews emigrating to Israel.

Rabbi Levy added, however, that the Jewish community in the Congo would continue to exist. A number of Jews who had found refuge in the Rhodesias were expected later to return to Elisabethville. He stated that the Premier of Katanga, Mr. Tshombe, had promised to compensate all Jews who had lost their property during the disturbances.

INDIANS WANT TO GO TO ISRAEL

TEL AVIV, (JCNS.) A delegation from an Indian sect which claims kinship with the Jews is due to arrive in Israel shortly to see whether there are possibilities for the members of the sect — who observe Jewish customs— to come and settle in Israel.

The sect has about 100,000 adherents, who live in the State of Kerala, which was the home of the Cochin Jews. It is their belief that they are the descendants of Cochin Jews who were converted by Christian missionaries.

Now that the Cochin Jews have settled in Israel, the members of the Indian sect have decided that they would like to follow suit. When the Cochin Immigrants Association asked the Jewish Agency whether this was feasible they received a negative reply. Now some of the sect have decided to come on their own initiative.

The adherents of the sect are mainly farmers or small craftsmen, but they also include doctors, lawyers, and other professionals. Some of them have written to the Cochin Immigrants Association expressing their readiness to convert to Judaism.

THOMAS TSHOMBE IMPRESSED BY ISRAEL

TEL AVIV, (JCNS.) Mr. Thomas Tshombe, the younger brother of the Katanga's Premier Mr. Moishe Tshombe completed his fortnight visit to Israel where he was the guest of the Keren Hayesod.

Mr. Tshombe, who is 29, left by air for Athens. Before boarding the 'plane he said he would recommend to his brother to send to Israel several study missions, especially in the fields or agriculture, diplomacy and modern technology. Economic ties between Israel and Katanga, said Mr. Tshombe, will benefit the two countries, since Israel is naturally interested in mineral resources she needed as raw materials.

Mr. Tshombe also said that his visit was of a purely private nature and that his talks with Israeli officials were wholly informal, since he had not been authorized by the Katanga government to negotiate on its behalf.

MURDER OF GHETTO INMATES: TRIAL

BAMBERG, (JCNS.) The trial of Georg Schlosser, a 46-year-old former Nazi police officer, on the charge of murdering eight inmates of the Czestochova Ghetto during the war, is to open here in November. Schlosser was a guard duty officer in the Ghetto between August 1942 and January 1943. It is alleged that among his victims were a 13-year-old boy, the Ghetto doctor, and a woman.

He was tried last year by a court in Hanau on charges relating to his activities at Czestochova, but was acquitted. During the forthcoming trial 16 witnesses are to testify, seven of them from Israel.

50,000 JEWS IN 14 YEARS

The total immigration of Jews into Canada from 1945 to 1958 was almost 50,000 according to official Canadian government figures. The exact number is 49,554. This is a figure roughly equivalent to the entire Jewish population of the city of Toronto in 1939.

Of the 2,686 Jews who arrived in Canada in 1959 virtually all settled either in Ontario (1,097) or Quebec (1,380). A negligible number (209) went to other provinces.

PERSIA STANDS FIRM

TEL AVIV (JCNS.) Persia has made it clear to all Arab States that she does not intend to withdraw her de facto recognition of Israel, despite extreme Arab pressure being put on her.

At the same time, Persian envoys in Arab countries have assured the Governments to which they are accredited that the Shah's reply to King Hussein of Jordan represents official Persian policy towards Israel.

VANCOUVER PASSES BY-LAW PROHIBITING DISCRIMINATION

VANCOUVER, (WJA.) A municipal by-law to prohibit racial discrimination has been adopted by the Cty Council of Vancouver, B.C., stipulating that no person carrying on any trade, business or occupation "shall refuse to sell any goods or furnish any service to a person by reason only of such person's race, creed or colour." Penalties for infringements of the by-law, are a fine not exceeding $100, or imprisonment "with or without hard labour" for a period not exceeding two months."

"WE ARE ALL ZIONISTS NOW"— R. CARVALHO

LONDON, (JCNS.) Speaking on "Communal Unity" at a meeting of the Jews' College Union Society, Mr. Robert Carvalho, President of the Anglo-Jewish Association, expressed a wish for true unity rather than more uniformity over issues that confronted all Jews today.

While he himself was firmly on the Orthodox side in essential matters, he did not believe that non-Orthodox Jews were necessarily "wicked", and opposed the formal ban on social relations with other sections of the community that some apparently desired. "Preaching to the converted," who regularly attended the synagogue, on Sabbath observance was, in the speaker's view, a waste of time and misdirection of effort.

Mr. Carvalho explained the action of the A.J.A. over such matters as the voicing of a representative opinion of Anglo-Jewry, for which he was the target of some criticism. There was, he believed, a case for the reorganization of the various Zionist bodiest in this country; "after all, we are all Zionists now," he explained.

French Priests Attend Hebrew Seminar

Paris, (JCNS) A Biblical Hebrew seminar, organised by Father Maigret, at the Lycee Notre Dame de Chartres, at Chartres, was attended last week by 125 priests.

Object of the seminar was to allow those members of the French Catholic church, to read the old testament in its original form. An Israeli journalist who was present at the gathering, rapidly became the centre of interest of all the priests, who took a keen interest in the "modern Hebrew" he spoke to them.

Solomon J. Solomon, R.A.

(Continued from Page Three)

for the drawings on the candleabra from the famous Menorah figuring in the bas-relief on the Arch of Titus in Rome. This piece of work—so much admired by art experts — became, as Dr. Claude Montefiore described it in his address when dedicating this lamp to the Society ,a twofold memorial. As he said: "It will now indeed serve a double purpose. For it will be a memorial of our late President as well as a memorial of our fallen brethren. Their names graven upon its base will be read and re-read by those who come after us."

On the centre of the Menorah, which was wrought in bronze and gold the inscription read:

"The last work of Solomon J Solomon, R.A., P.R.B.A., 1860-1927, First President of the Maccabeans."

The community may forget his "Samson" in the Walker Art Gallery at Liverpool; his "Allegory" mentioned earlier; his "Papa Painting" (at the Tate Gallery and still viewable by application in advance); his big panel hanging on the staircase of the House of Lords, "Queen Elizabeth's Replying to the Petition that she should marry"; "Charles I demanding the Five Members" at the Royal Exchange, and his "Coronation Luncheon of King George V and Queen Mary" at the Guildhall.

Few may remember that he was responsible for the stained-glass windows at the Hampstead Synagogue, of which edifice among the founders were his elder brothers, Bernard and David, with Herbert Bentwich, brother-in-law — his architect brother-in-law, Delissa Joseph, having designed the building itself.

If his camouflage work passes into oblivion, and few read his book thereon, his work for the Maccabeans remains as a perennial memory to the rich creative spirit which he put unstintingly at the service of his people.

"He forgat not the rock from which he was hewn."

NO INVESTIGATION INTO FALL OF OLD CITY

JERUSALEM, (JCNS.) The Knesset last week rejected a motion by Herut for a Parliamentary Committee to be set up to investigate the circumstances in which the Old City of Jerusalem fell during the War of Independence. The request came as a result of the publicity given to statements in Dr. Dov Joseph's book "The Faithful City" (Dr. Joseph was Military Governor of Jerusalem during the seige).

Mr. David Ben-Gurion, opposing the motion, said the Knesset "determines policy: it does not write history." Moreover, he added, the time had not yet come when the full story of the War of Independence could be told and no one could tell it objectively.

Quoting from reports he had made to the Provisional State Council during the war, Mr. Ben-Gurion said they (the reports) showed that the fall of the Old City was then expected to be only temporary. He described as "malicious slander" rumours that the Provisional Government of that time had undertaken not to capture the Old City.

GERMAN SCHOOLCHILDREN VISIT ISRAEL

COLOGNE, (JCNS.)A party of 72 local schoolchildren and twelve teachers are visiting Israel this month under a scheme sponsored jointly by the Cologne and Tel Aviv school authorities.

Further such trips are planned for the near future.

Do The Germans

(Continued from Page Two)

Bundeszentrale, for instance, printed Gerald Reitlinger's "Final Solution" and distributed copies free to many schools and universities. The Hamburg Research Institute for the Nazi era has been re-formed, and is sponsoring a 1921-1935 History of the Nazi Party. The Institut fur Zeitgeschichte organised a major conference on the Nazi era earlier this year.

Public opinion polls indicate a declining belief in Hitler (a 1952 poll showed ten per cent of those asked stating that Hitler did more than any other man for the German people, but a 1958 poll gave him only four per cent. But it will take the German people a very long time to learn about their past; it will take them very nearly as long to start going about it the right way. For it will entail the burgeoning of an understanding that the Nazi era was the logical consequence of the Bismarckian and post-Bismarckian eras; and this will mean the rewriting of nearly a hundred years of German history. That will take a long, long time.

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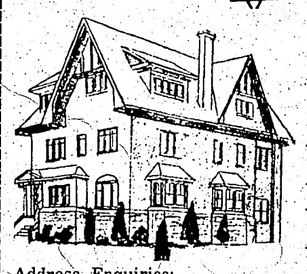

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